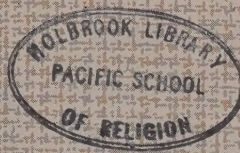
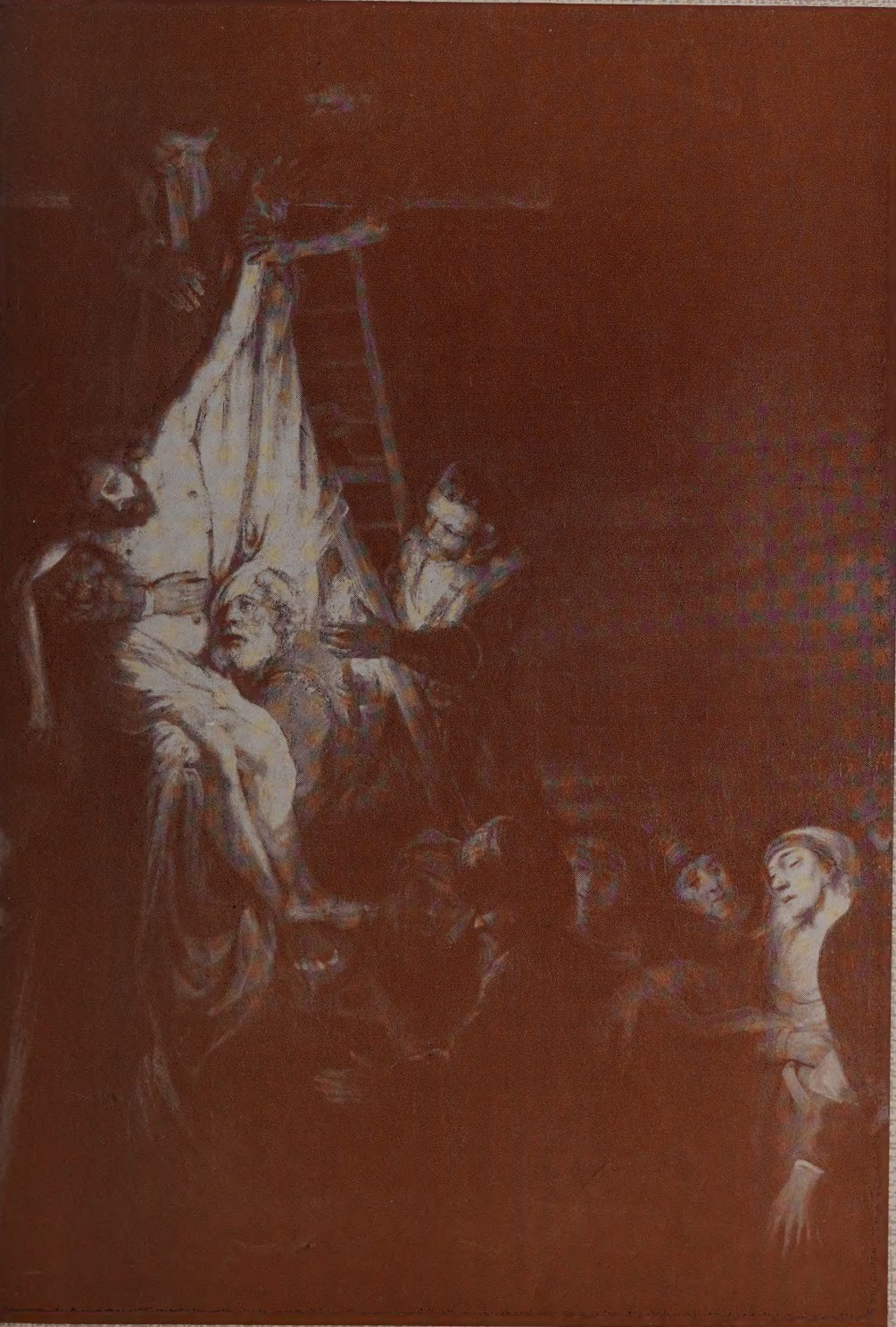


INTERNATIONAL *Journal* OF RELIGIOUS EDUCATION



Feature Section
**CREATIVE MOVEMENT IN THE
CHRISTIAN EDUCATION OF CHILDREN**



FROM THE CROSS, By Rembrandt Van Rijn (Dutch 1606-1669)

Widener Collection, National Gallery of Art

April 1961

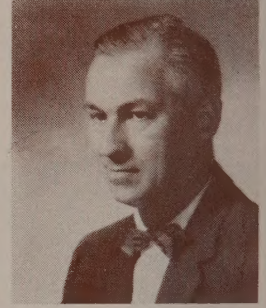
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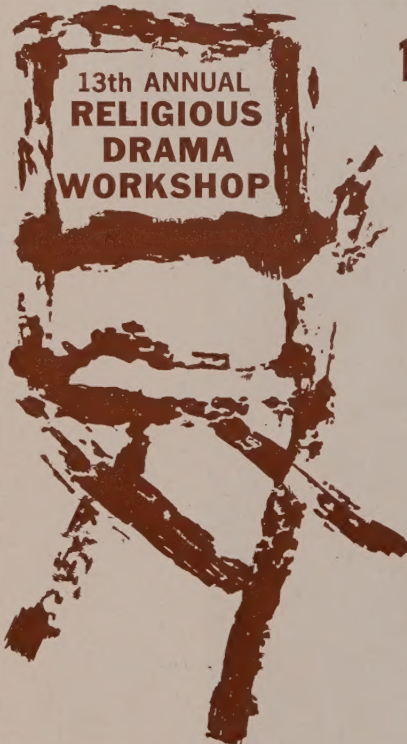
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AMERICAN BAPTIST ASSEMBLY, GREEN LAKE, WISCONSIN, JULY 1-8
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Unless otherwise indicated, Scripture is from the Revised Standard Version

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Editorials

COMMUNITIES all across the country are completing their plans for the fourth annual celebration of National Library Week, to be observed April 16 to 22. The 1961 theme is "For a richer, fuller life—Read!" The observance is part of a year-round program for a "better-read, better-informed America." The National Book Committee, Inc., and the American Library Association are to be commended for sponsoring this effort to encourage better library services and more use of books and magazines by individuals, families, churches, schools, agencies, and organizations. (National Library Week, 58 West 40th Street, 13th floor, New York 18, N. Y.)

An emphasis on young adult reading is continued this year. Efforts are being made to stimulate public interest in school libraries and increase participation by people in industry. In the 1961 supplement to the National Library Week Organization Handbook there are eighteen excellent suggestions of ways religious groups can take advantage of the observance to increase the use of books and magazines by their members.

The editors of the *Journal* wish to encourage not only the observance of National Library Week but also the year-round effort to focus attention on reading. For

LEARNING is more than a coldly intellectual experience. It involves the heart, emotions, and feeling. Often learning on these deeper levels is achieved through creative movement that gives one the "feel" of an idea or an emotion. Yet many leaders find it difficult to use bodily movement in Christian education. They recognize the value of creative movement in learning, but do not understand how to get started in using it.

In this issue of the *Journal* is a feature section, written by Margaret Fisk Taylor, on the use of creative movement with children. The editors and the author hope that this simple interpretation will help many Christian education workers to use movement who have never had the experience before.

Probably the hardest part of any new venture with a teaching or learning procedure is "breaking the ice." Many volunteer teachers recognize that creative methods of learning that are strange to them are already under-

FOR MANY YEARS the claim has been made that the Christian nurture of children and young people must take place primarily in homes. More recently, attempts have been made to work out an effective church-and-home curriculum. Probably no other facet of Christian education is of more profound concern to Christian leaders than the need for close working relations between church and home. A North American Conference on Church and Family is to be held at Green Lake, Wisconsin, April 30 to May 5, 1961, at which parents, marriage counselors, church leaders, and others will share their best insights

"For a Richer, Fuller Life—Read!"

many years the *Journal* has carried two annual articles giving information about new books. Last year these were brought together in the October issue as part of a feature section on "New Books for Church and Home." The *Journal* has carried articles on how to use books and how to develop church libraries. In this issue is an article by Dr. Oliver B. Gordon about how the Greater Philadelphia Council of Churches is cooperating with the public libraries in an emphasis on religious materials.

The use of books and magazines is one of the most fruitful ways to accomplish Christian education. The enrichment of the curriculum of church school classes and other educational groups through "supplementary reading" can greatly increase the effectiveness of the educational program. By making good religious books and magazines available to families, a church helps to develop a "better-read, better-informed" membership. Out of this enlightened membership come leaders already alert to the help they can receive in their Christian education work from books and magazines. National Library Week is a challenge to all churches to help their members better read and better informed, by developing church libraries and through cooperation with public libraries.

Help Children Learn Deeply

stood by the pupils, who use them in public school. This fact gives the teacher inhibitions that are difficult to overcome. Sometimes it is well for the church school teacher to try out new procedures with children at home before using them at church school. Or several teachers together can try them out in a situation in which they can laugh at their own mistakes.

Teachers will find it interesting to study this feature section together, in departmental planning sessions and workers' conferences. They can ask a few children to meet with them after school sometime during the week, or on Saturday, to try out some of the ideas Mrs. Taylor presents. After their inhibitions have been relaxed, teachers will want to give all the children in their classes the opportunity, through creative movement, to get the feel deep down inside, of the ideas, the emotions, the self-discipline, the commitment, the devotion, they are to "learn."

"Families in Church and Home"

as to how Christian family life can be enhanced.

To help churches and families work together in the interest of Christian family life, the *Journal* is making its May number a special issue on "Families in Church and Home." Its articles will deal forthrightly and helpfully with conditions that affect the home, the kind of ministry families need from the church, ways parents and teachers can work together, Christian responsibilities of families, family worship in church and home, and other subjects that are the daily common concern of church and family.

SHAKINGS OF THE HEAD, ex-
 stulations of disbelief, "Unless I see
 proof"—these were the responses to
 the first Easter experience. But do we
 lay any more readily accept the
 idea of resurrection? A wry smile or
 a simple, flat "unscientific" is our
 more likely response.

The idea of resurrection is pretty
 incredible, when you come to think of
 it and one wonders that we have this
 expectation, hope, anticipation—this
 uncertainty!—at the focus of our
 faith. "One wonders." May not that
 be the pertinent word for Christian
 education? How much does *wonder*
 fuse our teaching? Many church
 school youngsters are like the one
 who got a highly scientific answer to
 the question, "Where did I come
 from?" and responded, "I didn't want
 to know all that. I just wanted to
 wonder."

The resurrection is mysterious, be-
 yond the range of ordinary rationality,
 and thus is difficult to accept. Yet
 mystery is at the heart of all great
 religion. It has to do with the "be-
 neficence" of God. All finality of life
 is clothed in mystery: death; the
 final consequence of actions; the fixed
 historicity of the just-past moment.
 But the resurrection is not just mys-
 tery; it is friendly mystery. It bids us
 face the finalities with hope and trust,
 confront the unyieldingness of events
 and the certainty of death with affir-
 mation. "To live is Christ, to die is
 gain."

There are limits to our ability to
 deal rationally with life. To every-
 one there come times when he realizes
 that his actions are not springing from
 reasoned conclusions. No one "be-
 lieves" in the resurrection from argu-
 ments about its possibility or reason-
 ableness. Belief in the resurrection
 comes as a heart-in-mouth response
 to an impossibility that is real, that
 is the ring of authenticity.

This response may come when one
 considers the testimony of those
 friends of Jesus who met the risen
 Christ, and observes the radical trans-
 formation of their lives. Or it may
 come when one is standing beside
 the body of a loved one.

Does this place resurrection beyond
 the scope of education? True, there
 is a mystery beyond the fingertips of
 education. But that is a factor of
 power and dimension rather than of
 mere frustration. Religion is an ex-
 perience subject to some guidance.
 Resurrection gives to this guidance a
 cutting edge of expectancy. Christian
 education must be preparation for a
 future. All its goals and marks of

Where stars are seen by day

by Elmer F. ANSLEY

Associate Executive Director, Department of Administration and Leadership, Commission on General Christian Education, National Council of Churches

achievement are semifinal. All the
 training awaits God's crowning with
 the gift of his Spirit. We work
 eagerly for character, knowing all the
 while that our example and achieve-
 ments are corrupted and bear in them
 the seeds of crucifixion of the holy.
 We work in knowledge of a dimension
 we cannot encompass, that is post-
 cross. "You have been raised with
 Christ."

The life of the earliest Christians
 was oriented to the resurrection. They
 were moved by the sense of God's
 decisive entrance into the life of man,
 lifting them into a new dimension.
 In contrast, many "good," high-prin-
 cipated, even self-sacrificing men did
 not realize that their efforts at good-
 ness were irrelevant alongside the
 death-transcending action of God.
 Let us not repeat the mistake of the
 first-century non-Christians.

What a long-range vantage point, a
 perspective, to see people not limited
 by the gates of this life! In this di-
 mension we help them not to adapt
 to the conditions of their life but to
 accept citizenship in a life that has
 standards and relations that break
 through into ordinary existence, bring-
 ing resurrection, renewal, to many
 "dead" aspects of life.

The moods characteristic of nurture
 in this dimension may be gratitude
 and expectancy: gratitude springing
 from our understanding that in the
 resurrection God has conclusively
 taken charge of our fate; expectancy
 from the certainty that the fate is be-
 yond achievement by our efforts.

Let these moods hearten the teacher
 who exclaims, "What in the world am
 I going to do with Jimmy?" or the
 counselor groaning, "I've worked so
 hard with that girl, and it looks like
 I've lost out," or the pastor mutter-
 ing, "No matter how hard I push,
 the church doesn't move!" The resur-
 rection is sunrise irradiating a dark
 sky. No matter how bad things look,
 how dark the circumstances, how
 dead the possibilities appear to be,
 the power of God can break through.

We need reminding that the resur-
 rection has no meaning without the
 cross. For Jesus, the rising was in
 direct sequence to the nailing and the
 dying. From this we may conclude
 that the hoped-for renewal of the
 church, the spiritual progress of the
 people, the *experience* of resurrection
 —this is the gift of God; but the
 facilities to receive it are provided
 only by radical self-denial. The
 church content, the church unhurt,
 the church unriskened—whence can it
 offer power? The teaching of the
 church about resurrection remains un-
 convincing without the demonstration
 of cross-obedience. Can we persuade
 others of eternal life when we are
 protective only of this life?

The power of resurrection in the
 "this-now" world may be said to arise
 in a sequence such as this: acquaint-
 ance with the idea of other-world re-
 latedness and a second-hand convic-
 tion of truth; then obedience; then
 suffering the consequences of obedi-
 ence; and in the end receiving from
 God's hand, as a gift, the resurrection,
 the life—and then the joy and grate-
 tude for the gift. This sequence need
 not wait on death. But in experienc-
 ing it in the "this-now" world, the
 awareness of resurrection—with death
 in the sequence—becomes a belief in
 confidence, a faith. That much teach-
 ing in the church stops so early in the
 sequence is reason enough for its "lost
 radiance."

In this sequence, the teacher will
 serve two purposes: as a "sample"
 into which the pupil will probe (even
 if the teacher be reluctant); and as
 a source of information and interpre-
 tation along the way. This is risky.
 Something is going to happen to the
 teacher in this sequence. Is this why
 he holds back? He cannot lead pu-
 pils into it without getting caught in
 it himself. Is he ready to get out into
 this interplanetary space, where the
 stars are seen by day, where time and
 weight and the familiar laws shift,
 and one must die to much that is
 dear?



A Feature Section

Creative movement in the Christian education of children

by Margaret Fisk TAYLOR

Mrs. Walter Taylor is a pioneer in the use of rhythmic choirs in the church. She is the author of *The Art of the Rhythmic Choir* and *Look Up and Live*.

Drawings on pages 4 and 10 by Janet Smalley from *Let's Play a Story and Friend* with *All the World*, Friendship Press. Drawings on page 11 by Judy Har-

CHRISTIAN EDUCATION deals with the whole person—his specific needs, his relation to others, his ways of communication, his search for meaning, his acquisition of knowledge, his response to God, and his growing understanding of Christ. The art of creative movement assists in the development of these aspects of the whole person, especially in the Christian education of children.

Children like to use action to dramatize their feelings and convictions, to communicate more completely than through words alone, and to experience certain insights. Action is their natural way of involvement in whatever is absorbing their attention.

What is creative movement?

Creative movement or rhythmic interpretation is an art of natural movement, used to interpret ideas and moods. It may be experienced by

an individual or a group. It may be bodily movement, often with a rhythmic pattern, as a spontaneous overflow of energy and feeling. Or, it may involve deep consideration, exploratory attempts at moving to communicate inner convictions, and the evolving of a pattern of movement that is remembered and repeated. It may be spontaneous or it may be worked out gradually.

Moving is a natural way for a child to express ideas. A child reflects in movement whatever is absorbing him visually, meditatively, or socially.

1. In his natural reaction, to his visual environment, the child releases his urge for response and frees himself for deeper understanding of what he sees. In the out-of-doors he may spin and tumble among the falling leaves. Later in a primary class he and his friends may reenact the movement of leaves falling to rest on the ground. Each child tries out differ-

ent ways that leaves fall. Percussive rattles may be used to suggest gusts of wind; when the rattles are still the leaves are still. After periods of action and stillness the leader may gather the children for a "time of wonder" to see what insights have arisen: even though leaves fall no leaves come again; leaves on the ground protect little plants during the winter; there is plan and order in God's universe. The child is relaxed because of activity, and his involvement has made the time for wonder meaningful.

2. In the act of *meditation*, creative movement affords the child a dynamic outlet for interpreting his moods in worship. For example, an upward thrust of the whole being can express the joy which follows contrition and forgiveness. For upper juniors the refrain of a hymn: "Rejoice, rejoice, give thanks and sing," "Lord of all, to thee we raise/Thee our hymn of grateful praise," may

gest an upward reach of the whole person—lifting the heart (the diaphragm), the head, the arms, and so including an expression of joy in the face. Spiritual joy wells up, out, and around in response to the greatness and the love of God. If worship experiences are always repressed, without creative or symbolic movement, worship is not a total experience for the child, but purely theoretical and verbal. The child may come to think of worship as a separate and abstract part of his life instead of an experience permeating his whole being.

Simon Stylites has written: "Religion has suffered more from the lack of any dancing spirit of joy on the part of its friends than it has from vicious attacks of its enemies. By 'dancing' I mean the feeling of spiritual joy which tells us that here is something too big and lively to permit to be content with a sedate walk—joy which needs some rhythm to mark it."¹

3. *Socially*, in group activities, a child learns the feeling of relatedness through his reactions and approaches to others and through moving in harmony with them. Lower juniors may plan a design of the planets moving in their orbits; each planet, portrayed by a child, has a name and orbit around the sun. Portraying the movement of planets in space becomes an active experience for the children. Then the teacher and the children may have a sharing time to make their activity with deeper insights about the amazing order and mystery of the universe. Men may make discoveries, but God is the infinite Creator and Sustainer.

Upper juniors like to experiment group designs for "In Christ there is no east or west." Each person relates his actions to the others in the group. Perhaps a grand chain of meeting, a circle where all join hands, and a "friendship ring" would be some of the patterns. The meaning of the hymn is clarified as the juniors work out their interpretation of their relation to others and to Christ. The movement becomes so meaningful and absorbing that the children lose self-consciousness. Also, when they sing this hymn in future worship services, they will have a dynamic feeling about its meaning—it will be more than a

"nice thought." They will remember the hymn because they have been an active part of it.

Creative movement is not dance

The difference between this kind of rhythmic movement and dance must be clearly understood. At present, dance tends to be an art for exhibition with a set of techniques laid down by the dance teacher. In the Christian education of children, however, the thing of primary importance is not exhibition or technique but rather the child's genuine, natural, creative movement. If movement is presented as "dance," boys may shy away from it; girls taking dancing lessons may feel that they know all about it, yet they may lack depth and creativity. If the activity is presented as "creative movement," all children equally can share their genuine insights.

A dance teacher should not be called in to assume the leadership of the class unless he is primarily interested in Christian education. A dance teacher has to uphold a professional reputation as a presenter of good dance performance; in Christian education the purpose of the use of movement is meaningful participation.

Martha Odom, in her pamphlet "Dramatic Arts in the Church," writes: "Formal classical or modern dance forms are definitely not called for in worship expression. This form of art has no place in the chancel of the church. Dance is a self-conscious art form presented for the sake of art

itself; we move to the altar of the Lord for the purpose of losing self and discovering His will for our lives. Therefore, only simple natural movement which anyone can do is appropriate and suitable."²

Emphases at various age levels

Six- and seven-year-olds (primaries) are becoming independent and are fairly free in improvising imaginary actions. They are interested in the wonders of nature and enjoy "feeling into" the wonders of order and growth. "Only the unimaginative ever could suppose that living could become so stern and solemn that no place would be left for 'tuning in' with the rhythms of God's universe!"³

Children's encounters with life tend to be dynamic rather than static, and they literally reach out to increase their understanding of life through some form of action. Times of worship are more meaningful when children use some symbolic movement to express their growing appreciation of Jesus and their praise of God.

Eight- and nine-year-olds (lower juniors) have grown more self-conscious and individualistic. Each wants to discover himself, and to discover in his own way. In the process of discovery juniors need to feel free to experiment in various active ways. They want to be involved in group activities and still to be independent. They are full of cross currents of feeling and need release from some of these through action, both to demonstrate and to interrelate their new



¹For references see list on page 12.

discoveries. They may plan a Hebrew processional to Psalm 150 or make a design for dramatic movement to "Joshua fit the battle of Jericho." They may evolve an action plan involving the movement of planets. Jesus becomes more real to them as they express his stories or his ideas through action. In creative movement they find release and joy.

Ten- and eleven-year-olds (upper juniors) are even more sensitively aware of themselves and of others. They have diversified interests, yet enjoy group activities. They demand independence, yet respond to respon-

sibility. Their worship is more meaningful; hymns, prayers, and the Bible now have a part in their personal living. They are interested in discovering symbolic movements to interpret hymns and spirituals. They like to evolve patterns of movement for "In Christ there is no east or west," "The holly and the ivy," "All creatures of our God and King," "Jesus walked this lonesome valley," or the Lord's Prayer. Symbolic movement intrigues them with its potentialities for genuine, meaningful communication of ideas that are hard to express fully in words.

"Moses," by
Ivan Mestrovic.
Art Institute of
Chicago



For the leader of creative movement

THE ESSENTIAL QUALITIES of a leader of creative movement are faith, love of children, imagination, and enthusiasm. Creative work is possible only if the teacher appreciates each child as an individual. Gladys Andrews has written: "Teachers who believe in children, who are concerned about their growth and needs, and who are not afraid to explore, can successfully guide creative rhythmic experience. . . . They are responsible for setting the situation and initiating the creative process."⁴

The teacher should not be afraid to explore ideas creatively with the children, for they do not view him critically but rather as a springboard for their own participation. They respond to his enthusiasm, his faith, and his enjoyment of discovering with them how ideas and feelings can be interpreted through movement. The teacher's concern for effective communication of Christian teaching will also help to remove fear of experi-

menting with this art. Yet, because it is a new venture many teachers tend to put off taking the first step.

Getting started

A teacher can use creative movement as easily and naturally as he would help children sing. One doesn't need to take voice lessons to encourage children in their singing, or call in a musician to lead them every time they sing.

If creative movement is new to you, here are some suggestions for learning more about it. You can collect pictures or jot down designs of dramatic movement (from photographs, sculpture, or paintings) to help you become conscious of the varieties of movements that communicate meaning. You can assume the bodily position and imagine the inner feeling of a person in one of these pictures. Note the way he holds his head (how he is "facing life"); note what his eyes

are focusing upon; note the should the arms, the hands—all these reveal his mood. Become aware of the variety of ways for nonverbal communication.

Experiment alone to see how many different ways you can express fear (e.g., running away, frozen rigid, drawn toward something in spite of horror, crouched and shielding yourself). Try a variety of ways to express hostility, joy, compassion, other emotions. Make these movements first on one side of the body and then on the other. Try contrasting movements to gain dramatic power, start with a small gesture and increase it until the whole body is involved.

Occasionally check with a mirror to see if the movements you have been using really project your mood. The mirror may indicate where the inclination of your body or the tilt of your head should be increased. But do not depend on the mirror; work primarily from your inner feeling to achieve outward expression. Use wider, stronger movements than you use when you rely on words.

Experiment barefooted or in soft shoes so that you have freedom and balance. You are evolving your own "brush strokes" for your portrait through creative movement.

Sometimes music is a valuable aid. First, listen to it imaginatively. Try to sense a rhythmic pattern that you can repeat and enjoy repeating. You are now "improvising" and beginning to feel "at home" with movement and music. Pretend that you are leading a symphony and respond to the various rhythms, phrasings, and accents.

You may have to brace yourself if someone opens the door and finds you with your shoes off and your arms flung toward the ceiling! But do this all for the sake of communicating with children so that they may find this art in their Christian growth.

Sometime when your church school is studying material of a dramatic nature or with a repeated rhythmic pattern, ask the children if they can imagine a way of showing the story, scene, or mood in movement (e.g., Hebrews wandering in the wilderness, Jesus in the Garden of Gethsemane, a leader of a psalm repeated with rhythmic emphasis). Explain that there is one way—each should illustrate it in his own way. Suggest, first of all, that for one minute each person should close his eyes and just imagine. You may continue in this way:

"Did anything occur to you? I wonder if you have an idea? Show us. (Child uses an expressive movement.) Good idea. Let's all try it just to see how it feels to move like that. (Child tries it.) How about another idea?"

how us your idea. (Another child expresses his idea.) Fine! Let's all try it."

You have made your start! Next time both you and the children will be freer. You were all involved in action to communicate a meaning, and the children had to think their way into that meaning.

Other ways to start (with juniors)

Use a picture to stimulate the children's imaginations. (For example, "Return of the Prodigal," by Vood; "The Last Supper," by da Vinci; "Supper at Emmaus," by Veronese or Tintoretto; "Job—Perish the Day," by Blake.) You might begin this way:

"Sometimes people think of pictures as lifeless, but many have an active quality. The people in this picture were caught by the artist in a moment of activity. Try taking the position of one of those persons. What do you suppose that person was doing just before this moment-in-the-picture? What do you think he might do next?" This suggestion is made to help the children use their imagination, portray moods with their whole selves, and learn a variety of postures.

Use a piece of sculpture or picture

of it (for example, "Moses," by Mes-trovic; "The Prodigal," by Rodin): "The sculptor caught this person in the midst of action. Let's see how that position feels. How did he get into that position? Why do you suppose he is in it? Try a position he might have been in just before this one. Now move from one position to the other. Try it again and see how the movement 'grows.' Try a sudden change from one position to the other. It feels different, doesn't it!" The children are learning that different moods are expressed in sustained, slow movement or in dramatic, swift, strong action.

Use music: "I can imagine all kinds of things when I listen to music. You do that too, don't you? Let's listen to part of a recording of 'Pictures at an Exhibition' by Moussorg-sky. First there is music for walking in an art gallery, through halls where many pictures are hanging; then the composer chooses a picture and describes it in music. Let's listen to the music and see what it suggests to each of us. We'll all have different ideas—it will be fun to see what comes to our imagination. Here's the first one with the walking music preceding it."

Afterwards in the sharing of time, the children will enjoy telling what

they "saw"—a variety of images, actions, moods. Try another recording. The children are beginning to feel that some music involves action.

Many of our carols for Christmas and Easter were written for groups to sing as they moved in a circle. Many hymns were written for festive processions. Study some hymns to see what actions and moods are moving through them, both in words and in music:

For words:

"All hail the power of Jesus' name,
Let angels prostrate fall."

"Sometimes it causes me to tremble,
tremble, tremble,
Were you there when they crucified my
Lord?"

For music:

"Let all mortal flesh" (mystery)
"Once to every man and nation" (power,
forward motion)
"A mighty fortress" (assurance)
"I sing a song of the saints" (buoyancy)
"Were you there" (sorrow, wailing)

Let the children choose a hymn, carol, or spiritual to interpret, searching for the main idea or mood and working out a sequence of movements. Don't try word-by-word interpretation; find the flow of meaning instead. The children can work in small groups or alone. When a sharing time comes, consider the question, "Was the meaning communicated?" This experience helps them to have keen perception of the meaning of hymns as they sing them. Also, the children enjoy moving to music which has a rhythmic flow. The next step is to expose them to larger musical works, but hymns, carols, and spirituals are easiest for starting.

For further understanding

If you wish further reading, you may find *Look Up and Live*⁵ helpful in developing your own creative ideas. *Creative Rhythmic Movement for Children*⁴ by Gladys Andrews is the best general guide for using this art with children. Historical background for worship through symbolic movement may be found in *The Art of the Rhythmic Choir*.⁶ This book deals mostly with high school and adult groups. For primary teachers there is *Time for Wonder*.⁷ See the bibliography for further suggestions.

If you wish courses in dramatic movement, there are summer confer-



Detail, "The Singing Gallery," by Luca della Robbia, in the Duomo, Florence.

Sculpture or photographs of sculpture with strong movement stimulate a study of action. See also "Moses" opposite.

ence courses and workshops throughout the year in various parts of the country. The Sacred Dance Guild⁸ provides information on active groups and available materials. The National Council Drama Workshop (see inside front cover) has a course.

There is need for sharing experi-

ences in any art, especially a new, creative art. But there is no one definitive technique in the art of creative movement, because the leader sees each child as an individual, and each individual has his own response and way of communicating whatever has meaning to him.

Relation to the church school curriculum

CREATIVE MOVEMENT may be used in three major areas of the church school curriculum: the experience of worship, personal relations, and understanding Jesus.

Deepening the experience of worship

For lower and upper juniors select hymns or litanies which evoke genuine, simple responses from body, mind, and soul. Sometimes only the refrain may be interpreted in movement. A few examples of these hymns are "For the beauty of the earth," "Angels we have heard on high," "Now on land and sea descending," "The whole bright world rejoices now."⁹ When members of the class can use creative movement more freely, they may interpret the entire

hymn. A small group might interpret the stanza and everyone the refrain.

When full stanzas of hymns are used, part of the group may sing while the others use movement. Hymns and psalms with which movement can be used include:

"All creatures of our God and King"

"Joy to the world"

"Take my life"

"All praise to thee" (Tallis' canon)

"Good Christian men, rejoice and sing" (Easter)

"Love is come again" (Fusner arr.), H. W. Gray, publisher (Easter)

"Psalm 100," Mueller. Harold Flammer, publisher

"Psalm 150," Franck. Oliver Ditson, publisher

Encourage the children to create a sequence of movements for selections other than hymns or psalms:

They may create a litany or a sequence of sentences for a background framework.

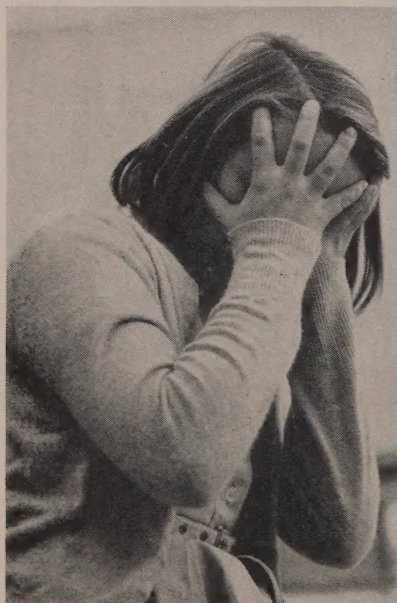
Dramatizing personal relations

Active experience in understanding others, not merely discussion about it, can help the child feel related to other people, whether they are near or far away, living now or in earlier times. At many places in the curriculum creative movement will deepen the child's understanding of personal relations.

Juniors may experiment with the way the different characters walk in the story of the Good Samaritan: the hostile robbers; the tired traveler; the legally confined, repressed priest; the callous Levite; the helpful Samaritan; the gracious innkeeper. This will help the juniors understand each personality.

Primary children may dramatize the sitting postures, the greeting gestures, the worship movements, and the games of children in other countries. These activities would help our children feel at home in a visit with other children. What movement would our children enjoy showing children who might come to visit from distant countries and would not speak our language?

Upper juniors may consider how it feels to be alone, rejected, and painfully shy. Each child chooses one mood and experiments by moving in an imaginatively-closed-in area. He should have time to see how he feels



An older junior girl considers how it feels to be rejected and painfully shy.

Carl Purcell



Children show how the fishermen on the Sea of Galilee pulled in their nets. Imaginative, creative movement can often bring curriculum materials to life.

Hays from Monkmeys



At a church family camp the families took turns leading vespers. One evening the family at the right led the group in a rhythmic interpretation of a psalm.

Hays from Monkmeyer

in this mood and to express it in repeated movements or a sequence of movements. The children should not be too close to each other; they should have room for expression. No one should be observing; each person should be involved in exploring a mood, his whole body and facial expression reflecting it. Discussion of the experience will be helpful. Did you enjoy the mood? If it were your real mood, would you want to get out of it? What would help? An understanding person? Would Jesus understand such a mood?

Then the children should have a chance to try out another mood, possibly finding that some part of the body moves to release a distorted bodily position and that gradually other parts move to bring the whole body into a balanced position.

At another time upper juniors can experiment as partners: one can be "alone" or "rejected-feeling"; the other can take the part of a "concerned" person. The two relate their movements and see what gradually unfolds. A group that has moved in this way will have more understanding of the hymn "O brother man, fold to thy heart thy brother" and of the well-known prayer of St. Francis.

They will be more aware of persons who are suffering and need assurance.

Study the curriculum and discover occasions when the use of imaginative, creative movement may make personalities or social issues come alive as you and the children "live" them.

You can experiment along with the children, not to demonstrate to them, but to show them that you also enjoy creative movement. However, you should always be aware of what the children are doing and help them to get involved, for they are at various levels of awareness and freedom. In these creative times you get to know the children at a deeper level. Say the encouraging word when someone is making a discovery. Encouragement should be given more for involvement than for accomplishment.

Understanding Jesus

Primary children may pantomime the making of articles that Jesus might have made in the carpenter shop. Each child takes his turn, and the others try to guess what he is making.

Primary children may walk freely as they sing "Children who walk in Jesus' way"¹⁰; then they may skip or turn in any direction during the sec-

ond half of the song: "They shall be free, they shall be gay . . ." Good background pictures are Wood's painting, "Hilltop at Nazareth" showing the boy Jesus on the hill above Nazareth, and Curr's painting "Follow Me" which portrays Jesus walking with children of all races.

Upper juniors may dramatize the scene of the approach to Calvary.¹¹ Everyone tries out the ways that various people might have climbed the hill: the tense, alert, and brutal soldiers shoving the crowds out of the way; Mary and close friends of Jesus in agony and despair; Jesus carrying the long, heavy cross on his shoulders. Later, the group may divide into units of eight with four soldiers at the front and sides, Jesus in the center, and Mary with two friends following. You will need space for this; use a room diagonally or an aisle of a large room. The accompaniment may be slow, heavy drumbeats, the music of Sibelius' "In Memoriam," or the hymn "Once to every man and nation," played slowly.

Upper juniors can interpret "Jesus walked this lonesome valley" with depth and understanding. To walk as Jesus walked seems very simple but is very meaningful.¹²

As you teach and read about Jesus' actions and observe artists' portrayals, select some fragment to dramatize in movement. Let "the Word" become meaningful for the child through a total response in action and commitment as well as in understanding.

Example: "For the beauty of the earth"

Here is an example of how I introduce the use of movement to primaries and lower juniors. It is not a fixed pattern, for each group brings out a different approach and different ideas. This is the way I talk with the children. (The dots represent passage of time.)

Let's sing "For the beauty of the earth." I think most of you know it. (Show words on large sheet on easel or on blackboard.) This hymn is like a series of pictures that we could draw with crayons, but right now, let's "finger paint" these ideas in space. Let's sing the first line softly as we make our picture.

"For the beauty of the earth" . . .

Are you thinking of something special, something very beautiful?

(Alice is kneeling, her hands reaching forward and down.) *Alice*: "I'm thinking of the flowers along the edge of our garden."

(Kevin is kneeling too, and his hands are flat as he moves them from side to side.) *Kevin*: "I'm thinking of the grass just before it is cut—slippery and cool."

(Karen stands and turns to one side and then to the other. Her arms are out and the palms of her hands are down.) *Karen*: "I can see more of the earth if I am higher and turn around."

Yes, there are many ways to show that picture idea. Let's sing the next line: "For the glory of the skies." How would you express that idea with movement? Sing it softly as you experiment. (They move with more ease and variety.) You have some real ideas there!

(Kevin holds his arms high and looks up as he turns around.) *Kevin*: "I'm a big telescope looking at the millions of stars."

(Alice's arms are high, swaying back and forth.) *Alice*: "It's a windy day and I'm watching the clouds float by."

(Karen has her arms high and wide, but very still.) *Karen*: "I'm thinking about a very clear, blue sky. I can't stretch far enough."

No, no one can reach far enough, but those are all very good ways of telling your ideas. We might try a new way or one of yours—just to see how it feels. There are many ways to express sky, clouds, stars, and space. And of course each day is different, so each time we sing we could move in a different way. Let's sing it again as we experiment: "For the glory of the skies."

Our next line is more difficult to show in movement. Let's sing it: "For the love which from our birth over and around us lies." This is an idea rather than a picture and is harder to express in movement, but see what you can do. (Alice brings her arms into a cradle position and looks down; then she swings her arms back and forth. Karen folds her arms into a cradle position, but soon her arms rise and she looks up as she sings "over." Then her arms go wide to the sides and down. Kevin, who has been turning to view the stars, starts to swing his arms in a wide arc. His arms, in parallel position, swoop out to one side and down, then start rising on the other side, over his head and down again. He has made more than a full circle with his arms.)

Fine! You were all showing how love is around us from the start. Let's

sing this line again and see what new ideas occur to you—or just repeat what you did to see if it feels right. "For the love which from our birth over and around us lies."

Those were wonderful wide and circling movements. Come sit down and look at this picture of the cross. The cross stands for Christ; this cross has a circle in the center. Do you know what the circle represents? It is a symbol for eternity: it means "no end and forever." When we think of love in an endless circle, part of that love is in our parents, our friends, and ourselves, but a much larger part of it is the endless love that God has for each of us.

Karen: "What if we do wrong? Does the circle get broken?"

According to Jesus, God loves us even when we do wrong—but Jesus says that to be happy deep down we should admit our mistakes and start afresh to do the right. God's love is forever and for each of us.

Karen: "Let's do the rest of our song, but let's start from the beginning."

A good idea! (They sing the stanza and interpret it. The reader can follow the sequence of movement of each of the children to see how one movement links into the next—e.g., notice what Alice did for each line.)

Now we've come to our last line. Let's sing them: "Lord of all, to thee we raise this our hymn of grateful praise." What do you suppose "Lord of all" means?

Kevin: "It means that God is the creator of everything about us."

Karen: "It might mean that God is the Lord of all people and that God wants everyone to have flowers, stars, and mothers."

It could mean either or both of these explanations. Do you think "all" could mean people in faraway countries as well as people we know? Let's try interpreting "Lord of all."

Kevin: "I'm stretching my arms out as wide as they'll go—for everyone."

Karen: "I'm turning around, thinking of people all around the world."

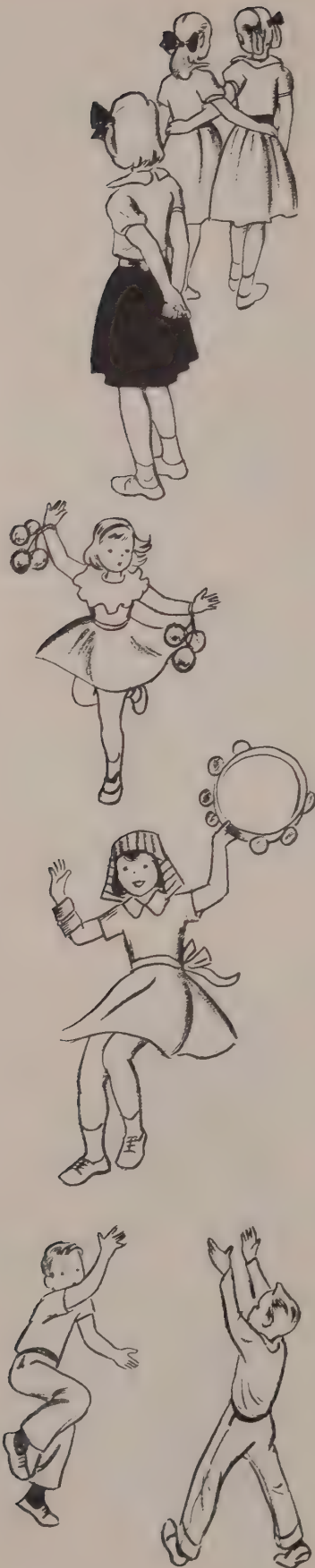
Alice: "God does so many things that we can't do, so I feel like bowing very low."

Let's go right on to the next part: "to thee we raise"—that means we should reach up, doesn't it?

Alice: "Or look up."

Yes, and it links right into the next line: "This our hymn of grateful praise." How shall we express our thankful praise? It's not easy. Take some time to experiment in various ways. . . . What did you figure out?

Kevin: "I decided to spread my



ms out wide and high and be like loud-speaker sending out a song of thanks."

Alice: "Well, since I've been down w on 'Lord of all,' I'll just keep ing higher and higher, very slowly, l the way to the end."

Karen: "I'm pretending that I've uthered all my thanks as a gift—right ere in my hands—to give to God ecause of all the gifts he has given e. That's why I'm lifting my hands is way."

Those are all good ways of saying ar thanks. Let's sit down here for minute. . . . When you receive a onderful gift on your birthday, can ou keep from smiling as you say, Oh, thank you!" Hardly! If you e really thankful it shows in your ace. Smiling is as important as lift- ing your arms in this song of praise. itting right here, let's sing that re- ain, smiling: "Lord of all, to thee e raise this our hymn of grateful raise." Now let's interpret the whole ymn in any way we wish as we use ur body, mind, and soul—every bit f us—in praise to God.

Note to teachers: This is a rather xtended sequence for a beginning roup to interpret; you might take uest two or three lines in a session. Upper juniors enjoy interpreting the ther stanzas of this hymn. They usually decide on some general inter- pretation that they do in unison or n harmony for the refrain.

Example: Stars at Christmas time

In one of the carols that Martin Luther wrote for children to sing round a crèche there is this stanza:

I can play the whole day long,
I'll dance and sing for you—a song,
A soft and soothing lullaby
So sweet that you will never cry.¹³

We also might "dance and sing" a ar also to show our joy at Christmas ime. It will be the spontaneous, free movement enjoyed by primaries. Here gain is a glimpse of how I introduce n idea with a group of children. ave the words of the first two tanzas of "O little town of Bethle- em" printed on a large sheet on an asel or on the blackboard. First he children might make stars about ix inches in diameter and spattered ith gold sparkle bits. A little wire ook for a tree ornament or a loop f thread may be pierced through one

point of each star to use in hanging the star.

We've been making stars for Christ- mas decorations. Let's be the stars on that first Christmas when Jesus was born. You all know "O little town of Bethlehem." Let's think of stars as we sing the first two stanzas. Whenever we sing "stars," let's raise our hands for a moment, but keep right on singing. . . .

Yes, you noticed when you were singing about the stars. How shall we interpret this carol if we are like the stars in it? We need a lot of ideas.

Karen: "I can wrap my doll in a blanket and lay it on this low table in Bethlehem."

Kevin: "What does that have to do with stars?"

Karen: "That's the baby Jesus for the stars to shine on."

John: "Let's have the stars far off and start moving toward Bethle- hem."

Janet: "I think we could kneel and hold our stars up for the baby to look at when we get close. Then we can move away and let someone else have a turn."

John: "When we sing 'and gath- ered all above' we should all be to- gether again."

Kevin: "I don't think we need to be together until we sing 'O morning stars together, proclaim the holy birth.' Then we can be together and hold our stars up high."

Why don't we try some of these ideas? Then we can see when we feel like coming together.

John: "Come on over to this cor- ner so we have a long way to come."

Kevin: "Why don't we use two corners?"

John: "That's O.K. It's just as far from that corner."

(They all sing, moving slowly and holding their stars before them. They agree that the time to be together is "O morning stars together.")

Karen: "Does 'proclaim' mean 'announce'?"

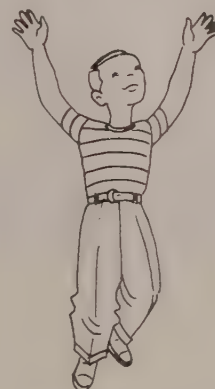
Janet: "Yes, like a news broad- cast."

John: "The stars can be held up high to broadcast the news that Jesus is born!"

Karen: "And we can lower the stars when we sing, 'And peace to men on earth.'"

Kevin: "Let's hum instead of sing- ing while we go back to our corners."

That's a fine idea. Let's put it all together! Find your star-home where you start and then return. We'll come in slowly, perhaps kneel by the Baby, and keep moving until we come together and lift our stars high as we sing "O morning stars together, proclaim the holy birth" and lower



something really wonderful. (This is better when there is music or percussion for the contrasts, but it can be effective with just clapping and echo.)

I wonder what you noticed. "The cord player," "the big, clear window," "the tree outside the window," "the scissors," "books"—those really are wonderful things. You can play "Stop, look, and wonder" wherever you are—outdoors, in bed, on a porch, in church. You'll discover things that you have missed noticing.

Let's sit down now for our time of wonder. Get really comfortable. Let's close our eyes so that we can think deep inside. Think of rainbows that come only when there is sunshine following a rain. Sometimes beautiful things happen when times have been stormy. We can learn to trace the rainbow through the rain¹ and look for beauty. A rainbow is considered a promise of clear times ahead.

Let's open our eyes as we think of

the fun we had as we walked about and saw wonderful things. How sad it would be if we just looked down and didn't take time to look and wonder. We might miss rainbows, birds, and stars at night.

Let's say a thank-you prayer to God (children repeat phrases): "Thank you, God—for wonderful things—everywhere—Amen." There are wonderful things everywhere we look, and even where we can't see!

Let's pray this prayer with our whole selves. We can think about wonderful things and can show our ideas as we move. "Thank you, God, for wonderful things everywhere. Amen."

Note to teachers: This section is presented in concentrated form. Of course the children enter into the conversation and you adjust to their ideas. The prayer at the end can be used many times as a natural part of worship, its value in the upward reach and wide movements which bring release and involvement and which are

lacking in praying *only* with the head bowed and hands folded. Paul wrote to Timothy: "I desire then that in every place the men should pray, lifting holy hands . . ." The psalmist said: "Let my prayer be counted as incense before thee, and the lifting up of my hands as an evening sacrifice."

If you care deeply that children may *live* their religion, ways will open for you to use creative movement. It may be that you become more conscious of your own actions and feel less self-centered tension, more compassion toward others, and more freedom in walking with joy.

You "speak" to the child through your whole self. Let God speak through your whole being to the sensitive child who responds to this selfless, creative approach. You and the children will discover new ways to express ideas—to the end that "heart, mind, soul, and strength" are used to serve our Lord.



Young people returning from camp often mention the Quiet Time when each one goes apart for his personal devotions.

Dodds Bunch

How to help children and young people develop a devotional life

Teach them to pray

by Janet and Harold E. CRAW

First Congregational Church, Meriden, Connecticut

EVERYONE HAS WITHIN his heart, whether or not he recognizes it, a feeling of kinship with the Creative Spirit of the universe. Children seem to have a natural feeling of wonder and reverence, a closeness to God and his presence in the world. They speak of him and to him with little reserve or artificiality. They remind us of Jesus' words, "Blessed are the pure in heart, for they shall see God."

The responsibility for helping children have a private devotional life rests primarily upon their parents, who during the earliest years of their lives are their teachers. The importance of worship in the home has been

expressed this way: "Family worship is the beginning of social religion. The father was the first priest, the hearth the first altar, the mother and child the first worshipping congregation, and the structure which sheltered them the first church. The home is the world's Holy of Holies. In the nurture and expression of true religion its place is primary and unique."¹

The eventual private devotional life

¹Weigle and Tweedy, *Training the Devotional Life*. New York: George H. Doran Co., p. 73.

of a child grows out of the kind of experience he has in his family group. There he shares times of joys and sorrow. He feels loved and appreciated. He comes to trust others. He learns to live by certain standards. All these elements create the climate in which his spiritual nature will grow. The things which he is taught to consider most important, his sense of values, will have great bearing upon the development of his devotional life. A helpful and effective family worship experience encourages young people to continue the practice of worship on their own, because they feel at home with it. It is a natural part of their lives. Often a feeling of strangeness and a lack of understanding keep a child from the practice of private worship for which he actually feels a need.

When our children were young we found one of the most effective times for worship to be when one or both of us spent a few quiet moments with them before they went to bed. We talked about the day just passed and about persons who needed our thoughts. Sometimes one of us said a prayer. At other times the children offered their own prayers or one which they had learned. Having a regular time for evening prayers may become a lifetime practice.

It is good to begin the day with prayer. Many things can happen in the morning in a household to start us off on the wrong foot. Turning our thoughts to God, even briefly, can make a difference. Some greet the day with a verse of Scripture, such as "This is the day which the Lord has made; let us rejoice and be glad in it," or "The heavens are telling the glory of God; and the firmament proclaims his handiwork." In many families today all the members can-

not eat breakfast together because of having different times of departure. If this is the case, a special prayer or verse of Scripture may be placed on the table for each person to read as he comes to breakfast. Thus all read the same thought for the day even if they cannot do it together. We used to sing a morning hymn before the children left for school.

The habit of saying grace at meals, although usually a group expression, emphasizes the need of each of us to give thanks to God for his care and to recognize our responsibility to care for others. It is helpful to have some resources for table graces so we do not fall into the habit of saying the same thing week in and week out. Our family has always held hands around the table during the blessing. Even when the youngest member could not say a word he always promptly held out his hands for the blessing as he settled into his chair.

When our children were growing up we had in a special corner of the dining room a small table where we gathered for family worship, usually right after dinner. There was always the Bible, a picture which was changed from time to time, a lighted candle, and possibly some flowers. As time has passed the children have created worship centers in their own rooms to help them in their personal worship. They are now starting homes of their own, and the "habits" of worship and devotions which we followed together in our family are now finding their places in the new homes.

The Bible is the best resource

The greatest resource for the private worship life of a person at any age is the Bible. We often take it

for granted that the child knows the Bible just because he carries it to Sunday school and possibly uses it there once a week. In many churches the child receives a Bible when he reaches the age of seven or eight. It is usually presented to him at a special service, an occasion of great significance to him. He knows that the Bible is a great book and very important to him; but what happens after he receives it? He needs guidance from his parents and church school teachers in finding the portions which he can understand and which speak to his need.

About a week after one of our children had received her Bible we heard her crying in her room. Something was troubling her deeply. When we went to investigate we found her hugging her Bible. She somehow felt that it held comfort for her, but she did not know just how. Together we found the verse which says "God is our refuge and strength, a very present help in trouble." We read it together and talked about it. The verse became a part of her devotional life from that day forward. The experience opened our eyes to our children's need for the beauty and strength of the Scriptures, which we must help them find.

Modern translations of the Bible, such as the Revised Standard Version and that of J. B. Phillips, may be used to advantage. *The Story of the Bible* by Walter Russell Bowie is an invaluable resource which should be in every family and church school library. It clarifies and gives insight into the biblical text for every age.

When a child receives a Bible of his own he needs to learn where to find the stories of Jesus, the Psalms of praise and thanksgiving, the Psalms about God's world, the stories of the

Even very young children begin to imitate the family practices of prayer.

Henry Boller



eat heroes, the Proverbs. A young child will not be able to read the biblical text alone. It may appear quite formidable to him without the help and interpretation of his parents or teachers. Both parents should make the opportunity to read the Bible with him. (One of our children told his friends that his father never read the Bible—simply because his father had to be away from home at the time we had our Bible reading.)

Bible Readings for Boys and Girls, recently published by Thomas Nelson and Sons (\$3.00), can help children become familiar with the passages they can most easily understand. It contains selected passages from the Revised Standard Version. Illustrations, many in color and many full-page, are by Lynd Ward.

The more familiar a child becomes with the Bible, the more it will grow to be a part of his private worship, and he will turn to it to find his favorite passages. When children are in Boy Scouts and Girl Scouts we help them with their achievements. We struggle to help them with their school homework. We also have a responsibility for their spiritual "achievements" and "homework." It is helpful to give children a list of Bible references to keep in their Bibles to read them in their reading and worship. Church school teachers should encourage them always to bring their Bibles to class and to use them regularly. Though there are many available worship resources,² the Bible remains at the heart of them all.

Young people need worship materials

Young people in their teens often prefer to have their own private devotions rather than to have them always with the group. This is a natural tendency. They are beginning to think more independently. Most young people, and children as well, have difficult personal problems, frustrations, and decisions which they cannot always share with others, no matter how close they may be. They need to know that God is always with them to listen to their prayers and to speak to them if they will listen. They need to have at hand helpful worship



Young people who have habitually participated in helpful and effective family worship experiences will often continue the practice of worship on their own.

Luoma from Monkmeyer

materials which they may use for their private devotions. Such materials must be something more than a single Bible verse accompanied by a list of popular illustrations.

It is significant that when young people come home from conferences, they speak at greatest length about the worship life of the conference and particularly about the Morning Watch or Quiet Time, when each one goes apart for his personal devotions and meditation. Most conferences provide special devotional booklets for this period, or a worship leader often suggests thoughts and references. Many young people establish the habit of personal worship at such a time. Yet a person's ability to appreciate the values received in a conference worship experience depends very much upon the quality of the experience he has had in home and in church.

One of the difficulties young people encounter is a lack of worship resources when they return home from conference. There must be a careful follow-up and provision for a continuance of materials to prevent a break in the devotional pattern which the young person has followed and

found to be important. The local church has a particular responsibility to recommend good resources and make them available. The same situation may occur during the Lenten season: special materials are available and are used regularly by young people, but at the end of Lent nothing more is provided locally. A number of the denominations have available quarterly publications of devotional resources for young people, such as *Power* and *Thy Will—My Will*.

A personal knowledge of the love of God as revealed in the person of Jesus Christ is the birthright of every Christian child. We parents and teachers cannot communicate what we do not believe. Any kind of devotional life grows out of an awareness of God and our own relation to him. We help our children to experience a significant devotional life through our own; we grow together in faith. It takes discipline and help from sources outside ourselves. Parents, church school teachers, and ministers can come together to explore and to use the best resources available for themselves and for their children in the nurture of the devotional life.

²For a bibliography of devotional books of interest to children, see *Children's Books for Quiet Moments*, Office of P&D, National Council of Churches, 475 Riverside Drive, New York 27, N. Y. Pamphlet No. BB04-1014, 5¢ each. See also *Family Worship with Young Children*, same address, 5¢, No. BB04-49, and *We Ask the Lord's Blessing*, same address, 5¢, No. BB04-701.

Free books for church reading

FREE PUBLIC LIBRARIES should be a rich resource for strengthening local church programs of Christian education. They are seldom thus used. That they can be, with most helpful results, was recently demonstrated in Philadelphia, Pennsylvania.

Several years ago the Board of Christian Education of the Greater Philadelphia Council of Churches shared in a city-wide crusade against pornographic visual and reading materials for youth and adults displayed and sold on the public newsstands in our city. This activity and the study connected with it led to a conviction that religious forces not only should condemn the bad, but should foster good reading. Paralleling this decision, and almost providentially, our Board was approached by the staff of the Department of Education, Philosophy, and Religion of our fine Free Library in Philadelphia. They offered to prepare a printed folder listing a dozen recent books for Lenten reading by Protestants, to be displayed and made available in the central and branch libraries. We gladly accepted the offer, and a wide distribution of these lists found a welcome response from leaders in our churches.

The success of this joint venture with the library spurred our Board to further efforts. A cursory survey convinced us that up-to-date religious reading had little, if any, part in the curriculum of the average local church. We discovered that only a very small percentage maintained church libraries, and of these less than one percent were able to stock recent religious books for general reading. Rapid changes in our world call for religious interpretation. Able contemporary writers have stimulating contributions in print. Increasingly

we have felt that religiously well-read, alert members could mean much to a church.

Recalling the response to the Lenten lists, our Council Board of Christian Education asked the library staff if they could publish a brochure listing Protestant books suitable for reading throughout the year 1960-1961. A good time for this to appear would be in late September, so that it could be handed out during Christian Education Week. The Council agreed to promote the reading of the books listed, not only at that time but later, giving special emphasis to the promotion during the Lenten season and just before the vacation period.

The response of the library staff was most gratifying. It convinced us that councils and local churches were missing resources available on their doorsteps, and ought to help the libraries by alerting them to the reading needs of churches and Christian families.

Library and council work together

In early spring a joint committee composed of representatives of the Board of Christian Education of the Council of Churches and the Central Library began work on compiling a list of religious books. It was agreed to limit the list to publications in 1959 and 1960. Under the provocative theme "A Faith for Our Times," the committee decided upon the following categories:

- Understanding the Faith
 - Bible and Theology
 - Christ and the Church
- Growing in the Faith
 - Devotion and Inspiration
 - Biographies
- Living the Faith
 - Personal Christianity
 - The Christian in Society



The 58 recommended books were listed in a six-by-four-inch brochure, with a cover in orchid, chartreuse, and white.

Teaching the Faith

Resources for Christian Education Workers

Religious Films (no rental cost)

Out of 150 books recommended for consideration, 58 were finally chosen and briefly annotated. This required much reading and many hours of discussion by the committee. How do one choose among five books which seem almost equally deserving? How does one meet in one brochure the requirements of liberal and conservative readers? The major portion of the task of selection was carried out by the library staff, with council representatives acting as advisers. During this process a fine fellowship developed between the Christian education staff and library leaders.

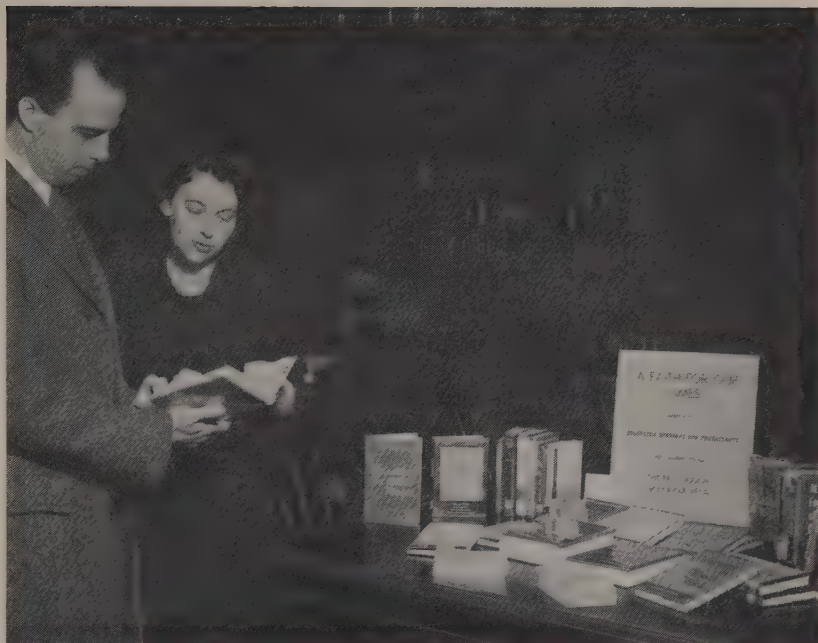
A six-by-four-inch brochure, with cover in orchid, chartreuse, and white, was printed in quantity by the library during the late summer and released at the beginning of Christian Education Week. All the books annotated were made available in the Central Library and in each of its branches throughout the city.

Brochures are promoted

The brochures were not mailed but were presented at Council conferences, committee meetings, and workshops where there was opportunity for interpretation. In October the Greater Philadelphia Fellowship of Directors and Ministers of Christian Education spent a day in the central branch of the library to become acquainted with its resources and discuss the uses of the newly issued brochures. A colorful story about the availability of the list, printed in the Council's fall *News-O-Gram*, brought a flood of requests for copies of the brochure from churches and other

izations. On February 6, 1961, the fifteenth anniversary annual meeting of the Council, with approximately a thousand persons present, a display of the 58 books selected was a feature of the exhibit, with copies of a brochure available and members of the compiling committee serving as hosts for the occasion.

It is a bit early to assess results of the venture. Reports from central and branch libraries on the use of these books have been encouraging. The appreciation expressed by hundreds of church leaders indicates an awakened interest in the use of books. A free loan from a conveniently located collection. Last, but far from least, the firm friendships and understandings between church and library leaders have been most significant to open the door to future cooperation. So, on behalf of the Greater Philadelphia Council of Churches, I welcome this opportunity in National Library Week to salute the splendid libraries of our country and to commend their willingness to identify themselves with the organized religious forces in their communities.



Miss Esther Maurer, chairman of the reading list committee, is First Assistant in the Education, Philosophy, and Religion Department of The Free Library.

The Free Library of Philadelphia

Leadership education by television

ONE OF THE exciting things in Christian education today is the use of the virtually untapped resource of mass communication. Our Pittsburgh Area Council of Churches had the opportunity of pioneering in this field by planning a series of television programs on leadership education. In these programs people got a new picture of what Christian education should be; we were almost constantly on the phone answering calls from persons who had become interested in the series. These calls and the letters that we received lead us to believe that our course, "Live and Learn," met a great need in the churches in our area, and that the outlook for further programs in this medium is indeed challenging.

In the fall of 1957 a group of staff members of the National Council of Churches asked our Department of Christian Education to produce a leadership education course on television. While this idea was being considered, a similar request came

by **Lois E. ZIMMERMAN**

Director, Department of Christian Education,
Council of Churches of the Pittsburgh Area

from leaders in the Mt. Lebanon Methodist Church. Shortly a committee was formed, consisting of representatives of the major denominations in the Pittsburgh area and persons with experience in television programming. After hours of meetings, discussion, and study, the committee outlined a course consisting of thirteen lessons, each half an hour long. The period of thirteen weeks, a recognized semester of work, also fitted into a pattern at WQED, the Educational Television Station in Pittsburgh.

The course centered on adult roles

The committee laid great stress on the fact that the course would have to be very general to appeal to an

audience with a wide range of interests. Therefore the major concern centered around adults in their role as parents as well as church school teachers and officers and community leaders. The purpose was to help these adults become effective in guiding the learning and teaching processes. An appeal was made to parents who desired a better understanding of their children and youth for fostering Christian nurture. An additional purpose was to make parents aware of the materials, techniques, and resources used in effective educational programs in the church, thus helping to supplement the teaching of the church school.

We also felt that leadership education on television would offer special

opportunities to rural and suburban areas where there are few well-qualified teachers for leadership training. One recommendation, emphasized in publicity to teaching staffs of local churches, was that groups of teachers meet to view the presentation and then study and discuss the implications. In some churches and communities this was successfully done.

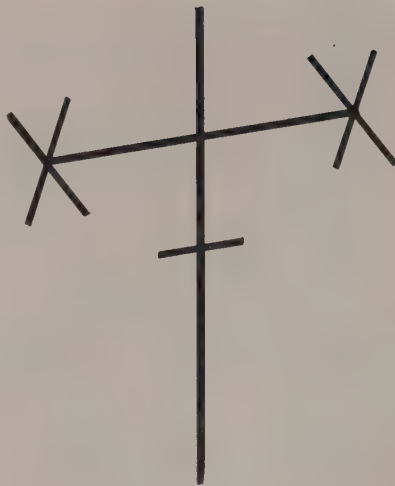
Preparation was extensive

When we received word from Station WQED that the program had been accepted and scheduled for early 1960, real work began. Rev. Robert Faust Sheaffer, radio and television consultant for the Council of Churches, became the producer of the program. Rev. Robert G. Doyle, director of Christian education, Mt. Lebanon Methodist Church, was appointed the host for the entire series. An instructor for each lesson was enlisted. The Department of Christian Education assumed responsibility for the content of the course, but each instructor prepared his own lesson, having the total program in mind. Scripts were submitted by the instructors, edited especially for television presentation, and mimeographed.¹ A syllabus was prepared, giving a brief statement of each lesson, the name of the instructor, a reading suggestion for those who desired credit, and a rather comprehensive bibliography which would serve also as a guide for beginning a church library.

Since practically every instructor was inexperienced in television procedures, an orientation meeting was held to share general information. The pattern for rehearsal was for each instructor to come to the studio the week preceding his presentation, to watch the program on the air and rehearse following it. In this way there was a week's time for additional rehearsal, for recognition of hazards, for solving problems of timing, and for preparing adequate visual materials to be used. However, in most cases this was not sufficient rehearsal time. The strangeness of the studio, the directions from the floor manager, and the cameras and hot lights were confusing. Most of the participants would have benefited from rehearsal in the studio and with cameras before the actual time of the program.

To acquaint people with the series we circulated 5,500 brochures

¹Copies of the complete course are available for \$7.00 from the Department of Christian Education, Council of Churches of the Pittsburgh Area, 220 Grant St., Pittsburgh 19, Pennsylvania.



throughout the Pittsburgh area and in surrounding counties within the 150-mile viewing range of WQED. Quantities were given to churches that requested them. We also made use of newspaper publicity.

We received 275 registrations at a fee of \$5 each. A copy of the syllabus was sent to each registrant. An estimate of the audience represented by these paid registrations is approximately 1,200. Twenty-one communities outside the Pittsburgh area registered 59 persons.

Topics and methods were varied

The course included six major topics: how we learn, whom we teach, how we teach, what we teach, when we teach, and why we teach. The lessons were: (1) a presentation of levels of learning; (2) pupil characteristics at different age levels; (3) age-level goals of Christian education; (4) a department planning session; (5) storytelling and activities with kindergarten children; (6) methods of teaching adult classes; (7) demonstration teaching with primary boys and girls; (8) demonstration teaching with junior boys and girls; (9) the use of the Bible and other literature in teaching; (10) use of curriculum materials; (11) character training, or the uniqueness of Christian education; (12) formal versus informal teaching; (13) a summary of the course and a discussion of the joy and rewards of teaching.

In the course of the programs role-playing, planning conferences, audio-visuals, verse speaking, interviews, committee meetings, dialogue, and other teaching procedures were used. The last program reviewed all these methods. Even though it was delayed a week because the station had to pick up a network program, we received many comments on the effectiveness

of this session. Thirty registrants asked for leadership education credit in this First Series Special A Course; the requirements included the completion of a written assignment given in the syllabus.

Financing the project posed a real problem. The television station asked that we pay the actual cost of operations—\$180 each half hour. None of the teachers was compensated. The Board of Directors of the Council of Churches approved the estimated budget, and it became a part of the budget of the Department of Christian Education for 1960. An appeal to one of the large foundations was rejected because the program was new in the area which it supports. Financial assistance was refused also by the Educational Television Center.

Some aspects need improvement

Frequently we are asked if the project will be repeated and if it would make any changes in it. Our experience has led us to believe that the course was valuable in putting leadership education before the public. Also we have become aware of areas which need to be studied and improved in any future presentation of such a project.

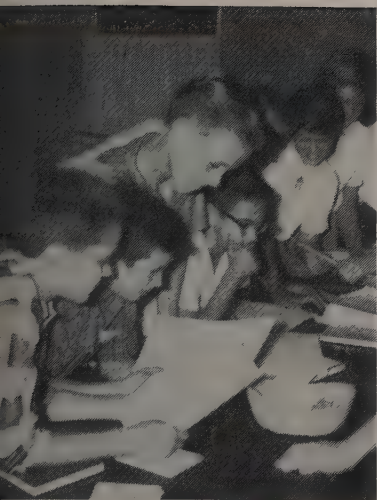
Thirteen weeks is a long block of time. We feel that it would be more desirable to have a shorter term with only one instructor. This would provide better continuity, eliminate repetition of materials, and make possible the giving of assignments from week to week. However, having an outstanding array of teachers from a variety of denominations was one of the project's assets.

One criticism has been that the programs were too general and that too much material was covered in an effort to reach a large audience. In most cases the lessons could have been more meaningful and helpful if more time had been spent on fewer subjects. Perhaps shorter terms might be concentrated on specific topics.

Some viewers said that the syllabus was not full enough to be helpful; they would have appreciated an outline of each lesson. Some groups wanted "discussion starters." Many found it difficult to secure the books recommended in the bibliography. In another experience of this kind, the operation of a denominational publishing house should be enlisted so that the syllabus could include information about where books might be secured.

The time assigned to us by WQED was 7:30 on Wednesday evening, a time which appeared to be desirable.

(Continued on page 28)



he Pioneers gather for a full evening's program of fun, food, study, and worship.

Pioneer Roundup Week

by Imogene BENNETT

Director of Christian Education, Winter Park
Presbyterian Church, Winter Park, Florida

WAGONS HO-O-O!" "Park our shootin' arns here!" "It's time for the last round up." These are shades of Pioneer Roundup Week, the biggest event in our church's program for Pioneers (junior highs). Roundup Week is held each year for five nights, Sunday through Thursday, just before the opening of school. The purpose of this program is to provide a week of concentrated activities of worship, study, and fellowship; to renew interest for the fall program; and to welcome new seventh-graders into the Pioneer department.

This week's program is held in lieu of a Pioneer department in vacation church school, because we have found that junior highs feel themselves to be above those children"; also their Presbyterian camp usually conflicts with one of the weeks of vacation church school. In addition, this kind of schedule allows more time for close work with the Pioneers themselves.

In 1960 enthusiasm abounded as the youth committees worked out their own plans based on the vacation church school theme, "The Church." They decided to approach the study of the church from a historical standpoint, and to invite experts to guide them in looking at church architecture, music, symbolism, art, and the sacraments. The worship services were to be based on liturgies of historical significance. Here is the schedule for each night, August 28 to September 1:

5:00 P.M. Do-it-yourself Time
6:00 P.M. Supper and Table Fun
6:30 P.M. Program—"The Church"
7:10 P.M. Worship
7:30 P.M. Fun Time
8:30 P.M. Good Night

(Thursday's schedule was adjusted in order to end with worship.)

They studied the church

Programs on the church were set up as follows:

Sunday: "The Church—Its House Through the Ages." An architect spoke to the group about how our Christian faith has been expressed in the buildings which men have erected for worship. Some emphasis was placed on the great cathedrals in Europe; then the group looked at pictures of modern churches.

Monday: "The Church—Its Music Through the Ages." Our minister of music introduced the group to some of the ancient music of the Hebrew-Christian tradition, led them in a study of the hymnal, and played some recordings of great sacred music.

Tuesday: "The Church—Its Symbols Through the Ages." The group studied the place which symbolism has had in the life of the church, with special attention to the symbols in our sanctuary. A tour of the sanctuary was included in this period.

Wednesday: "The Church—Its Art Through the Ages." The group studied reproductions of some of the great paintings in the churches of Europe and also some modern expressions of religious art.

Thursday: "The Church—Its Sacraments Through the Ages." In conclusion, the group looked at the part which the sacraments have played in the life of the church, taking particular note of the growth in emphasis on the sacraments down through the years.

Worship took several forms

Here is a brief description of the week's worship services:

Sunday—Catacombs worship service. One of the rooms in the church

was emptied and darkened to represent the catacombs. A primitive lamp which a tourist had brought back from Rome was used to add to the atmosphere. The Pioneers had to give the password and sign of the fish to enter the room. The service included the singing of a hymn, a report on some of our fellow Christians, and the reading of a portion of the letter to the Philippians, recently received from Paul.

Monday—A service patterned after that used by John Calvin in Geneva. Using material in *The Presbyterian Liturgies* by Charles W. Baird (Baker Book House, 1957, \$3.00), we imagined ourselves to be in Geneva with Calvin for this service.

Tuesday—A service patterned after that of John Knox in Scotland. Material for this order of worship was also secured from Baird's book.

Wednesday—We had less factual basis for this service, in which we pretended to worship under the leadership of Francis Makemie, the first Presbyterian minister in the United States. But we believe it was authentic.

Thursday—We worshiped as is our custom each week in the Winter Park church.

These services made a deep impression on the young people, giving them a sense of belonging to a "great cloud of witnesses" down through the ages. Of course, one of the Pioneers said, "Gee, they certainly prayed a lot, back then!"

Recreation and publicity were novel

The Fun Time was different each night:

Sunday—"Smed Ullivan Show"—a variety show with the Pioneers taking the parts

Monday—Country Fair

Tuesday—Western Party

Wednesday—Spook Walk

Thursday—Party Poke

One of the biggest factors in the success of the week was the publicity. The roundup idea was carried through to the limit—posters, fliers, etc., with the western theme. A brochure in the shape of a covered wagon, with a page giving each day's schedule, was mailed to the Pioneers. They were asked to register at the church at a booth bearing the sign "Park your shootin' arns here!" (Registration blanks were in the shape of guns.) This was all that was necessary for a good turnout. At the end of the week the Pioneers agreed that they had certainly been "rounded-up" and were wishing that it could last

forever. The adult leaders greeted the closing night with a slightly different emotion.

In evaluating an activity of this kind, we are prone to judge solely on the basis of attendance and enthusiasm for the duration of the program itself. From this standpoint our Roundup Week was definitely successful. But we have found that we must also look at the long-range results. Here we were pleased, too. Several young people said, "I used to come to Pioneers and just dropped out. But now I'm going to come back." And they have come back. The new seventh-graders came to feel that they were a real part of the Pio-

neer Fellowship through the activities of this week. All agreed that they had learned a great deal about the church. This has evidenced itself in their response to related questions in Sunday school since that time.

Therefore, we would commend this type of program to any church, regardless of size, which would like an activity guaranteed to enliven its junior high program. Perhaps one caution should be noted, however: there must be good programs for the Fellowship meetings following the activities of this week. Junior highs must be challenged constantly in order to maintain the interest and enthusiasm aroused in Roundup Week.

A youth fellowship takes a work-trip

by Robinson G. LAPP

Minister, Edgewood Peoples Church,
East Lansing, Michigan

AFTER WEEKS of anticipation and preparation twenty-four senior high boys and girls and five adult leaders left early one morning last summer from East Lansing, Michigan, their second annual work-trip underway at last. The previous summer, members of the fellowship had gone to Silverton, Colorado, where they had refurbished the Congregational parsonage in that old mining town. Now they were on their way to Southern Union College in Wadley, Alabama, to help students and staff members do some much-needed construction and repair on the campus of that junior college. Their specific task was to build a concrete driveway and parking area.

The trip served four purposes

The idea of a work-trip as a part of our church's youth program was born when youth leaders sought to meet in one significant event at least four concerns about work with teenagers. We felt, first, that in a society where it is easy to make cash donations to benevolent causes, young people seldom learn the worth of making personal sacrificial contribu-

tions. The essence of Christian love is communicated most fully when one serves another's needs unconditionally, expecting nothing in return.

A second concern was that young people today need help in discovering who they really are as persons and in developing a fair estimate of their own worth and abilities. We felt that a period of group living with only the barest essentials and comforts—where success demanded full cooperation of all participants—would be a good way of getting young people to look at themselves.

Third, the youth leaders were aware of the fragmented lives into which teen-agers are forced to cram social, educational, and family affairs with no freedom for personal meditation and little time for intensive study of the Christian faith. Recognizing the need for separation from distractions, we naturally thought of the summer camping experiences open to teenagers. Desiring, however, an experience of greater duration than week-long conference-type camps, we looked into the possibility of a work camp, such as the many held throughout the nation each summer.

Yet a fourth concern pressed us. We felt that a young person too frequently leaves everyday associations behind and goes to a conference or work camp where he has enriching and meaningful experiences and establishes new friendships; then he returns to the real necessities of having to live with his old friends. To counteract this tendency, to help our teen-agers find significant ways of relating to per-

sons with whom they live throughout the year, and to fulfill the other convictions about the youth program, we formulated the work-trip plan.

Thorough planning was necessary

The matter of choosing a location for service held high priority during the winter and spring. First the leaders sought suggestions from denominational officers in states within a two- or three-day drive. After hearing of specific situations which could benefit from a work project, we got in touch with those actually in charge of the local parishes, colleges, and missions. In making our decision we were guided by the needs of the institutions and by the possibilities that some of their own young people would be able to cooperate in the project. Denominational officers were again consulted for clearance of the final choice.

Once the choice of Southern Union College had been made, we had to consider who the adult leaders would be, how we would travel, what we would eat, and where we would stay en route and during the ten days in Wadley. An old school bus, procured for the work-trip the previous year, and a large station wagon and trailer were to be used for travel. Detailed menus were planned and all non-perishable food was purchased before departure. The churches along the way and the college gave us permission to sleep in some of their available rooms on air mattresses. For leaders we sought adults who had skills in

ooking, group leadership, and manual arts, and who were youthful in spirit and committed in the Christian faith. With as many as twenty-four teen-agers we felt we needed at least four or five adults. The Wadley excursion included a school guidance counselor and his wife, a school teacher, and the minister and his wife.

Financing the project was also a major concern. During the year the fellowship, in several projects, raised over hundred dollars. In addition, each participant contributed forty dollars to the group treasury. This amount covered fully the expenses of the sixteen-day trip in addition to the second half of the debt incurred in the purchase of the bus. It also covered the purchase of health, accident, and liability insurance for the trip.

We traveled, worked, and played

Very much a part of the total experience were the three days spent on the road. Common to all participants were the hot days of riding in cramped seats and the long periods between snack stops. By the end of the first day the teen-agers discovered that they would have to cooperate with and support each other, and that they would have to learn to know everyone in the group if they were to keep up their own spirits during the fifteen days ahead. On the second and third days there was much group singing and good-humored horseplay, and we arrived in Wadley with the beginnings of a fine group spirit. Each evening on the road we had a period of worship and discussion on the nature of our task.

The day in Wadley began at 5:30 A.M. when several young people and leaders rose to prepare breakfast. By

7:00 breakfast was over and morning watch had begun. Bible study relating to the meaning of vocation and work was the theme of this half-hour period. At 7:30 the boys and half the girls began the day's project at the driveway, working with simple hand tools and an ancient cement-mixer which broke down at least once every hour. The other girls were busy with kitchen duty, washing clothes, and cleaning the living quarters.

The hot Alabama sun made us Northerners happy to quit working by 11:00. After an early lunch the whole group assembled to evaluate progress in group relations and to suggest changes which would improve the total experience. Many individual feelings and conflicts were discussed at this time. Then everyone pitched in for another two hours at the driveway before taking time out for a swim in an old mill pond.

During a study period in the evening we either discussed the meaning of Christian love or listened to a local guest speak on the problems of race relations in central Alabama. Before retiring at 9:30 we had a brief vesper period to lift up some of the new meanings of life which we had encountered that day. Each person had one more responsibility before going to bed—to write in a daily journal his impressions of the progress we were making in group living and the problems we were encountering.

Since we were in a section of the country unfamiliar to most of the group, we went one afternoon to the famous Tuskegee Institute for a tour of the campus and of the George Washington Carver Museum. On several occasions we visited worship services at churches in the area; we were even asked to conduct a service on

Sunday evening in a local church. We also visited one of the South's many small clothing factories. Individuals had several occasions to visit in the homes of Wadley, an enriching experience for both host and visitor. Each day a small number of local students and college staff people participated with us in our work, worship, study, and recreation.

We discovered new values

The time and energy our church has put into this project has been justified by the impact it has had on the lives of the participants and by the enlivening of the whole fellowship. Responses from those in both communities served by our two summer projects indicate that they too have felt a new appreciation for what a group of dedicated, yet normal, teenagers can do for the spirit of a small community.

Probably the most important result of the trip was the tempering of our materialistic values. We gained a new vision of the deeper and more demanding problems of human relations when we saw how far we sometimes stood from each other and from the people with whom we worked. Either during or since the work-trip each has asked himself: "Just what are my values? Upon what forces inside myself, and what events and powers in the world about me, can I depend? Do I have any kind of working relation with a God who creates and sustains life in love? What can be my contribution to the affairs of human destiny?"

Everyone learned something about the need for sacrifice for the good of

(Continued on page 43)



The young people's specific task was to build a concrete driveway and parking area on the campus of Southern Union



College in Wadley, Alabama. They worked with simple hand tools and an ancient cement-mixer which broke down hourly.

The Indiana Plan for adult education

by Kay THOMSON

Executive Secretary, The Council of Churches
of Terre Haute, Terre Haute, Indiana

WE HEAR a great deal these days about adult education in the church. The growing popularity of discussion and study groups appears to be a good sign that adults are beginning to take continuing education seriously. An increasing number of readable books dealing with Christian thought and doctrine are being published, and excellent study guides and resource materials are available on almost every conceivable phase of faith and ethics. There is no dearth of materials on methods: how-to-do-it articles abound in every quarterly; guides plead with leaders to "have discussion" and to "use discussion questions"; no program is complete without three or four people behind a table as a "panel."

But is real learning taking place? Or is each meeting simply an activity duly scheduled, held, and forgotten? Few churches are bursting bricks off at the corners with dynamic learning groups, and some groups that meet in homes just might be the "neighborhood neurotics."

Indicative of the lack of understanding of the adult education movement is the remark of a lay member of a Christian education committee for a local council of churches: "We've had a Men's Bible Class in our church for thirty years, and I don't think we'd be interested in adult education." Indicative also is the outburst of a discouraged young pastor who, when someone suggested that his more-than-half-dead church needed a program of adult education, cried, "I know that! If they'd only come to church, I *would* educate them!"

Why are opportunities for Christian education being wasted? Why the paradox of a wealth of materials and the average church member's growing

indifference to the church and its teachings? Obviously, something essential is missing from many adult education programs.

An understanding of the nature of the potential adult learner has received little attention in the church. The emphasis has been on drafting teachers to teach the lesson instead of helping people grow. A successful adult education program will result in changed people, not in people who are just the same with the exception of knowing a few more facts. And adults, for all the questions they have about their relation to God and other people, are not likely to desire change. Resistance is built in.

How do people learn?

The problem of discovering the conditions under which people in the church can and will learn, and of formulating an acceptable plan to duplicate these conditions, was the subject of a research project begun eight years ago by a team from Indiana University. The fascinating story of this project, which resulted in the Indiana Plan, is fully described in *Design for Adult Education in the Church* by Paul Bergevin and John McKinley.¹

The project began with an examination of the condition of adult education in the church. The research team presupposed that the goal of education was to know God better in order to serve him better, but they found that the adult groups surveyed had no such goal. In fact, they had no real educational purpose in meet-

ing. They met because they always had. No real growth was taking place, very little had taken place, and little was about to take place.

The teacher, more often than not, was a dedicated person, committed to the idea that he would teach as long as he could stand on his feet. There was no thought of developing new leadership in the group. Many classes were found to be meeting to satisfy social needs rather than to seek understanding of how they could know God better and serve him better. New facts learned or new insights gained (the researchers did not say that *nobody* learned anything) were not related to what the learners did during the week at home, at work, or in the community. The only distinguishing feature of the adult classroom was often found to be the size of the chairs. They were arranged in neat rows, in the primary department, but they were bigger. The teacher stood in front of the class, lectured, and sometimes called on the bright-looking members. A man could doze almost as easily in the adult class as in the worship service. Program activities were usually planned and carried out by one person or a small group without the least concern that the program be pertinent to the needs of those attending.

The researchers found that people could and did learn together creatively when they tackled their learning problems cooperatively in an atmosphere of freedom and acceptance. Some of the significant factors that hinder productive learning were identified, even though in actual practice they are not completely separate from each other. The Indiana Plan sets out to deal with these problems and needs.

1. Adults must be treated differently than children; they have lived with their ideas for a long time.

2. Adults are afraid that someone else (especially the minister) will think they are stupid.

3. Training opportunities have been offered for leaders; participants have not been offered training in responsible participation.

4. The experts have planned programs according to what *they* think the needs of participants are; they may be right, but these needs are not necessarily the ones that learners recognize.

5. Leaders often set goals by themselves; participants need to share in setting goals.

6. The leader is likely to do all the evaluating; the learner is the one who knows what is happening to him, and he needs to share in evaluating.

7. Facts are not the alpha and

¹Paul Bergevin and John McKinley, *Design for Adult Education in the Church*. Seabury Press, \$6.00.



A distinctive feature of the Indiana Plan is the development of skills in purposeful group discussion as a way of learning. Each person's role in the group changes from time to time, from leader to resource person to observer.

Clark and Clark

omega of Christian education.

8. The methods used in religious education are often inadequate; training is needed in the use of the most appropriate methods.

What is the Indiana Plan?

The Indiana Plan for adult religious education is a basic design for developing within the church a comprehensive program of adult education utilizing the best educational principles known today. It is flexible enough to be used in a church of any size in any area. The design itself is developed through three basic steps: (I) Starting—training in group discussion teamwork; (II) Expanding—training in planning and conducting programs that meet needs of the church; (III) Consolidating—setting in motion a plan of continuing training and program development.

The Plan starts with the person—as an individual and as a member of a group. A distinctive feature is the use of group discussion as a way to develop the skills needed for group learning. With a working knowledge of group discussion, the participant in the Plan finds the way open for productive group learning. What the Plan does in essence is to make use of an orderly process in which persons achieve new levels of maturity.

In Step I, fifteen to twenty people learn how to hold a discussion. They begin with short periods of trial discussion on topics they agree are interesting. Skills in purposeful con-

versation develop gradually as the periods are lengthened to a full two hours. After each discussion an evaluation session is held in which group members look as objectively as possible at the way they behaved and what happened to them.

Each person in the group is a participant, but his role changes from time to time—he may be a leader, a resource person, an observer. Each person is helped to assume whatever responsibility he wishes. As a responsible member of a learning team, he demonstrates what he has learned by the way he behaves in the group.

Obviously this process will not take place spontaneously. The person who helps the group get started is called a trainer. He demonstrates how to lead a discussion and from then on operates "off-stage," breaking in from time to time to point up good or poor procedure. Trainers may be ministers or laymen who have learned how to guide the Plan. Institutes to train trainers are held frequently at Indiana University. Some denominations have adopted the Plan as a part of their over-all program of Christian education and hold training institutes at various places across the country; denominational leaders, themselves trained in institutes, act as trainers.

Step II can be developed when the first step has been accomplished, usually twelve to fifteen weeks after the first meeting. The group learns how to plan a program—using a carefully formulated six-step process—and actually presents a program for other

members of the congregation. Group discussion is an important method used in planning.

Step III is one of outward growth, as the persons who have completed the initial training reach out to other groups to help their members get to know each other better than they do in the best-foot-forward kind of relation people often have in the church. The process is started over again with new people, who go through the initial step of becoming a learning team through learning how to carry on group discussion. Members of the first group are now able to take the responsibility of helping others.

What does the Plan do for people?

Perhaps the real nature of the Indiana Plan can be revealed only in what happens to people when they work with it. New ideas and new insights come to people who begin to think together creatively. Members of an adult class slip aside their masks and talk about things that really matter in their lives. Christian education committees think more deeply about the adequacy of the church school program. Women's groups take a new look at the rummage sale, the bake sale, and other money-making projects. People gain courage to speak their doubts aloud and hear that others have doubts too—and are led to a strengthened faith.

The Indiana Plan does not provide subject matter, but leaves the church

(Continued on page 40)

Let's worship on Children's Day

by Jet E. TURNER

Associate Minister, First Baptist Church,
Westfield, New Jersey

THE OBSERVANCE of Children's Day as a time when children parade across the rostrums of churches reciting verses and singing little ditties is rapidly passing. There is a better way. In many churches the traditional type of "program" is giving way to a more creative approach which retains the basic worship function of the church and still provides a way of lifting up the children in a worthy and significant manner.

In some churches children create the parts of the service which are to be used by the minister. The first grade may write a call to worship; the second grade may create a litany to be used by the entire congregation; another group may write the morning prayer.

Musical portions of the service offer special opportunities. If there is competent leadership the children can write and compose an anthem for the children's choirs to sing. Hymns can be chosen that are familiar to all except the very youngest. Even so familiar a piece of music as the choral call to worship used by many preschoolers ("I was glad when they said to me, 'Let us go to the house of the Lord'") is effective when used in the worship service by combined choirs.

Having created materials for use in the service, the children can participate fully in worship with the congregation. The minister can add a sermon which is appropriate to the occasion and understandable to all. The childlike need not be childish.

Benefits come from this kind of Children's Day service. It calls for creative teaching in the classroom to prepare the service, and it gives the teacher an opportunity to interpret and explain the meaning of worship. It provides a relaxed atmosphere without anxiety about "performance" for pupils, teachers, or parents. The entire congregation can concentrate on the worship of God, unharmed by the misadventures of the traditional program. Most important, the children discover that their offerings are worthy of use in worship. As they create

the service used in worship they come to know that they are doing something pleasing to God and are sharing themselves with the congregation.

The following service was developed in our church under the leadership of Mrs. Kenneth Medearis, Director of Children's Work.

PRELUDE

OPENING HYMN: "Praise to the Lord, the Almighty, the King of creation"

CALL TO WORSHIP: "I was glad when they said"—combined choirs

ANTHEM: (composed by the children in the 4th-, 5th- and 6th-grade choirs)

Praise ye the Lord. Praise the Lord in heaven above. Sing to the Lord with cheerful voice. Praise him for his wondrous love. Alleluia. Give thanks to the Lord for all he has given from above. All people give thanks to him for gifts of earth and sea and sky. Alleluia.

LITANY: (written by the third grade)

For the sun that shines so bright,
We thank thee, God, our loving Father.
For the moon that glows at night,
We thank thee, God, our loving Father.
For the flowers that bloom in the spring,
We thank thee, God, our loving Father.
For the birds that make our hearts sing,
We thank thee, God, our loving Father.
For families and friends who help each day,
We thank thee, God, our loving Father.
For our Master who watches us at play,
We thank thee, God, our loving Father.
For our church built so strong,
We thank thee, God, our loving Father.
For stories of Jesus who never did wrong,
We thank thee, God, our loving Father.

SCRIPTURE LESSON

HYMN: "All creatures of our God and King"

TIME OF PRAYER:

Prayer Poem (written by the second grade)
Prayer Anthem: "How strong and sweet my Father's care," sung by the children's choirs
Silent Prayer
Directed Prayer

SCRIPTURE LESSON

SERMON

OFFERING

HYMN: "Just as I am, thine own to be"

BENEDICTION and CHORAL AMEN

It is possible to observe Children's Day in a worthy manner and still worship. Any church can plan in a similar fashion and have a meaningful family service which honors the children worthily.

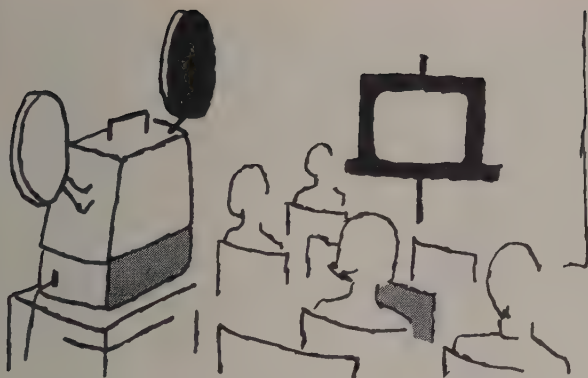


SMART MEN AND WOMEN are needed in the church as well as in science! An attorney gave up his practice to enter the ministry. A man sold his business to become a denominational executive. Young men and women in high school and college are making vocational decisions for a lifetime. They need information and the counsel of friends and parents.

The *Journal* has published a special issue on church vocations, called "Laborers Into His Harvest." Copies are available (see coupon on page 39).

Many people are unaware of the great need for intelligent, dedicated and educated men and women for church vocations—as pastors, directors of Christian education, missionaries, executives, secretaries, teachers, doctors, writers, editors, business managers. . . .

Young people need information and counsel throughout the year, but especially as graduations approach. The *Journal's* special issue on church vocations includes helpful articles and a chart giving information about the range of opportunities.



A-V'S IN CHRISTIAN EDUCATION

Prepared by the
Department of Audio-Visual
and Broadcast Education of
the National Council of
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Current Evaluations

from a nationwide network of inter-denominational committees)

African Village

17-minute motion picture, color. Produced by Theodore Holcomb, 1959. Available from Film Distributors, 935 2nd Ave., New York 22, N. Y.* Rental \$10.00.

This is a film study of African people living in the primitive villages of Guinea and now awakening to the twentieth century. We see a people caught between the end of a thousand-year-old era and the dawn of an age that will dramatically change the history of a people and a continent. The authentic music was recorded on location in Africa.

If the need were for a very general treatment of one phase of African life, this film might fill the bill. Otherwise, evaluators agreed that there are many other more effective films on the subject available. The continuity is not smooth, and the film leaves many questions completely unanswered. However, the photography and music are good, and the film might be acceptable for general introductory instruction with senior highs

through adults, but limited for all other uses.

(VIII-B)†

Alaska, A Modern Frontier (revised)

11-minute motion picture, color or b & w, guide. Produced by Coronet Films, revised 1959. Available from many university and other educational film libraries.* Rental rates will vary.

Revised to include Alaska's status as the 49th state, this film shows the thriving, modern community of Fairbanks; gold miners; salmon fishermen; pioneer farmers of the Mantanuska Valley; Eskimos on the coast of the Bering Sea; and other aspects. Alaska of today is briefly compared with Alaska of the past as the possibilities of the future are explored.

It should first be made clear that this is not a missions film. The place of the church in Alaskan life is not even mentioned. But it is a reasonably good survey film and could be used as background material in a missions study. Technical qualities are adequate, but the development is somewhat jumpy and the film is too short for thorough treatment. All in all, the film could be acceptable for introductory instruction and discussion with junior highs through adults.

(V-B-4)†

Congo Handclasp

57-frame filmstrip, color, script, guide. Produced by the American Bible Society, 1959. Available from the producer and some regional Bible societies.* Rental: service charge.

Constant Manzumba, a little boy in the Congo, tells about his family, his friends, the school at Kofumba, and his New Testament. He suggests people help the Bible Society to bring more New Testaments to the Congo.

While this filmstrip was made before the Congo crisis, the subject matter would not be much affected. The photography, while often posed, is colorful and attractive to children. The script, however, is lacking in continuity and the work of the Bible Society seems to be tacked on. These weaknesses would probably not be noticed

by children, though, and the filmstrip would be acceptable for instruction and discussion with primaries and juniors.

(V-C-8; III-B-3)†

The Genuine You

14-minute motion picture, b & w, guide. Produced by the Methodist Church (Television, Radio, and Film Commission), 1959. Available from Methodist Publishing Houses.* Rental: \$4.00.

A young dentist decides he hasn't yet found his true self, and through a magazine personality test, he discovers he should be a "leader of men." He talks to a local politician to see if he can run for alderman, but instead gets nominated for president of the garden club. His wife then discovers she made a mistake in tallying the test, and he shouldn't be a leader at all.

Unfortunately, this attempt to answer a very common and profound problem comes off as a farce. The story is shallow and artificial and seems almost to "pan" the problem. The film, however, could be used to show "how not" to approach the question, and in this respect could be acceptable for discussion with young adults and adults. It would be limited for all other uses.

(VI-A-4)†

Give Them a Chance

12-minute motion picture, b & w. Produced by Pennsylvania State University (College of Education), 1957. Available from the producer's A-V Aids library.* Rental: \$2.75.

Children whose chronological ages are 7-13, but whose mental ages are 3-9, are shown in a typical living situation of a special education class. The film depicts characteristic activities and teaching techniques.

Although this film does a very specific job for a rather specialized audience, it does that job very well. The teacher is capable and expresses herself clearly. The children apparently do not know they are being photographed, which adds much to the effectiveness of the film. It could be used with young people to increase their understanding of these exceptional children, or just as effectively to stimulate concern for the problem as it is related to the educational program of the church. For these specific uses, the film could be recommended for instruction, discussion, and motivation with junior highs through adults.

(IX-B-13; IV-C-17)†

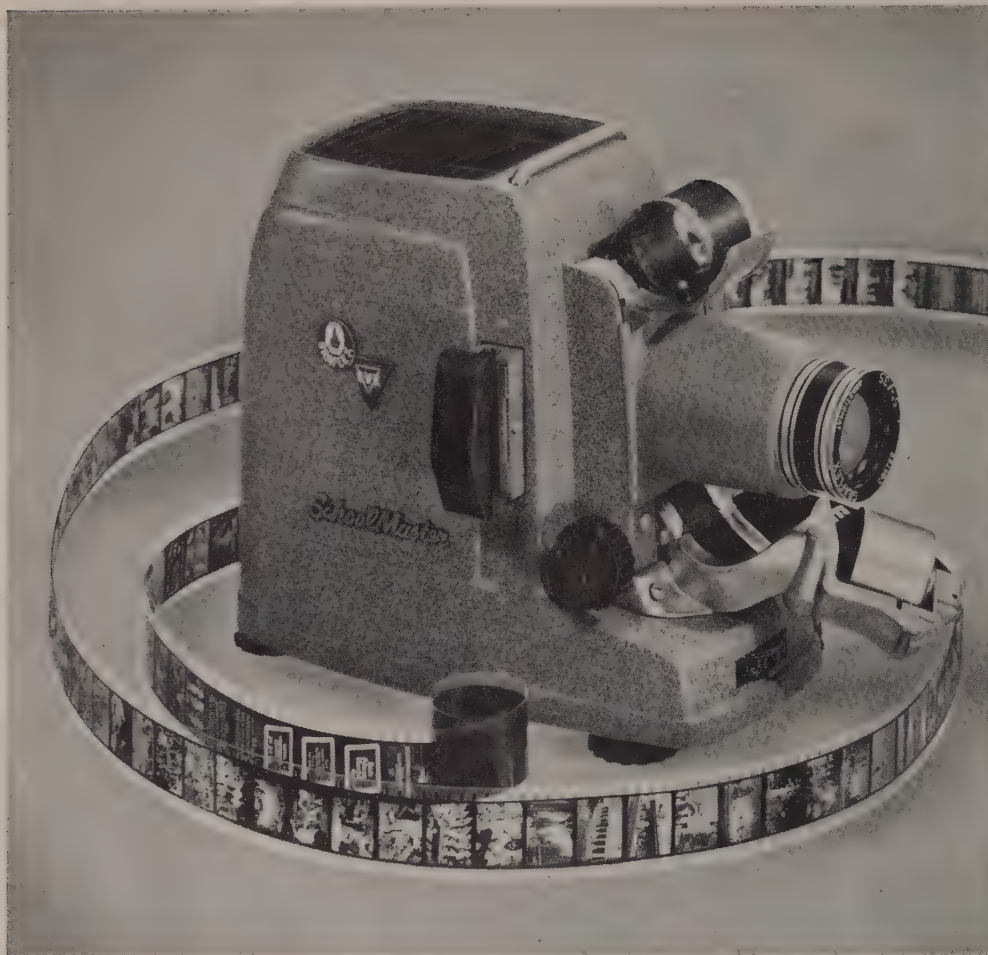
How the Church Came to Charlie

51-frame filmstrip, color, script, guide, with 33½ rpm recording. Produced by The American Lutheran Church (Board of Home Missions), 1954. Available from the producer's Augsburg Publishing House.* Sale: \$5.25 complete; \$3.75 filmstrip only.

The economic and material life consumes all thought in this fast-growing suburb as it hustles and bustles its way toward bigness. Then a small boy sees his city gain a soul in the belated building of a church and discovers how a church gets started.

*See "Sources" index in your AVR:5.

†See "Subject Area" index in your AVR:5.



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plished in seconds *without* tools. A built-in telescoping carrying handle makes it easy to carry from one room to another. And the exclusive accessory Rewind Take-up allows filmstrips to be rewound correctly and automatically into storage containers.

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Although this filmstrip is somewhat idealistic, not facing any real problems, it nevertheless tells the story of the starting of a church well. The technical qualities are generally good. The woman narrator, while objectionable to a few, is a refreshing change for others. The producing denomination is not mentioned by name, but other groups will have to adapt the discussion since the program suggested is definitely Lutheran. All in all, the filmstrip is recommended for instruction and promotion with juniors through adults in American Lutheran Churches; acceptable for the same uses and age groups in other communions.

(V-B-2)†

Look at Liberia

72-frame filmstrip in color, script, guide. Produced by the United Lutheran Church in America (Board of Foreign Missions), 1959. Available from the ULCA Publishing House.* Sale: \$5.00; rental: \$1.50.

Here we see a factual report of the work of United Lutherans in Liberia. The emphasis is on Lutheran education, evangelism, medical and literacy work, and the training of leaders for tomorrow.

Recommended for instruction, discussion, and promotion with junior highs through adults in Lutheran churches, this filmstrip would not be more than acceptable for use in other communions since all of the work is described as specifically Lutheran. Somewhat uneven continuity and too many group pictures are weaknesses, but the large number of indigenous leaders is decidedly a strength.

(V-C-1)†

The Missing Link

25-minute motion picture, b & w, guide. Produced by the United Presbyterian Church in the U. S. A. (Presbytery of Los Angeles), 1959. Available from the producer.* Rental: Apply.

This amateur production presents the need of single young adults in a large city for Christian fellowship. The story follows two young men who meet two young girls in church and organize a young adult fellowship. Social events, discussion and Bible study groups, and a spiritual life retreat are planned.

As a promotional piece, this film does a good job of lifting up the need for this kind of group and emphasizes the various aspects of an adequate program. To be sure, the amateur nature of the production shows through in places, but the "candid" shots give an impression of reality. Some of the original music may be questionable to some, but, all in all, the film is recommended for promotion and motivation with young adults and adults.

(IV-C-14)†

Mission in the Sudan

20-minute motion picture, color. Produced by The American Lutheran Church (Board of Foreign Missions), 1958. Available from the producer's Augsburg Publishing House.* Rental: \$5.00.

This film describes the work of a mission of the American Lutherans in the French Sudan area. The culture, customs, and

activities of the people are featured in the opening scenes, while the rest of the film depicts the activities of the missionaries.

While this film deals with some of the problems of a real "hot spot" in the world, it does it in such a way as to be unacceptable, at least to an extent, with church people outside the producing denomination. Seemingly, the natives are not given major responsibility, and a somewhat condescending attitude is apparent. However, the film could be acceptable for instruction, discussion, and promotion with senior highs through adults in Lutheran churches, but not recommended for any use in other denominations.

(V-C-1)†

One-Sixth of the World

78-frame filmstrip, color, script, guide, with 33 $\frac{1}{3}$ rpm recording. Produced by the Methodist Church (Board of Missions), 1959. Available from the producer.* Sale: \$11.00.

The evangelistic, educational, medical, and rural mission work of the Methodists in all parts of India is the subject of this filmstrip. Presented also is a portrayal of the life of the people and some of the native religious sites.

A great amount of material is covered in this presentation and, consequently, one gets the impression that the story line jumps around. But, in all other respects, we have here a good all-around mission filmstrip on India. There is some de-



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Incompatibility, adultery, lack of support: these are among the many causes of divorce. Another major cause is the conflict of religious beliefs. There is a pressing need for a revitalized appraisal of this sad problem.

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ONE LOVE—CONFLICTING FAITHS, the anguished story of a Roman Catholic-Protestant marriage, is concerned with dramatizing the daily crises which can, and do, threaten the interfaith marriage.

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Its treatment is, for the most part, objective: it is a study in religion's profound effects on two persons who think their love can transcend religious differences.

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ONE LOVE—CONFLICTING FAITHS will implant many difficult questions in the minds of its viewers, whether they be Protestant or Roman Catholic, married or single, young or old. It will cause spontaneous and enthusiastic discussion within the viewing group, whether it be specifically denominational, professional, classroom, or civic.

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"the earth is full of thy riches"

Psalms 104:24

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nominal emphasis, but with adequate explanation this is not a serious problem. It is recommended for instruction, discussion, and promotion with junior highs through adults.

(V-C-5)†

Parish Worker Profile

52-frame filmstrip, color, script, guide, with 33 $\frac{1}{3}$ rpm recording. Produced by The American Lutheran Church (Board of Christian Education), 1955. Available from the producer's Augsburg Publishing House.* Sale: \$5.25.

This filmstrip gives a portrayal of the various kinds of things expected from a parish worker in the local church. The young worker discusses her work and advises another young girl thinking about her life's work.

There is no question about the merit of the production and technical qualities of this filmstrip. All are good to excellent. It is a warm and convincing presentation of one church-related career. The only question is its usability in denominations which do not have such a job description. However, in those churches which do provide such opportunities for young people, the filmstrip is highly recommended for instruction, discussion, and motivation with senior highs through young adults; in other churches, acceptable for instruction and discussion with the same ages.

(VI-D-1)†

Leadership Education by Television

(Continued from page 18)

However, it was during the Lenten season, and many churches held mid-week services at this time. This conflict proved to be a handicap to many who had intended to take advantage of every session. It would be better

to schedule the project at another season of the year and on a night that would not conflict with midweek meetings.

Occasionally there were difficulties at the studio in showing visuals and in getting the right camera on the right people. While this proved confusing to the viewing audience, it did not detract from the content of the lessons. Adequate rehearsal time is essential for a program to run smoothly. If only one lecturer conducted the entire series, less time would be needed for rehearsal.

Although the actual programs have long been completed, effects are still being felt among the viewers. In one church a group of teachers took the work seriously and has come up with recommendations to the Committee on Christian Education which will greatly strengthen the church's program of recruitment and training. There is no doubt that this church is reaping real benefit from the series.

Letters received from viewers indicate the value of the course to them:

"I found the course stimulating and thought provoking. It made me want to study to improve my teaching methods."

"It is a pleasure to report that our church had a class of twenty listening in. . . . The class divided into four groups with leaders, and we are happy to report commendations from all. . . ."

"I think this is one of the finest things that has happened in television. For the rank and file of church school workers to get the help that is so vital to them meets a great need among church workers."

FILMSTRIP RECIPE

FOR FAMILY WEEK — May 7-14

☒ For Kindergarten (Beginner) —
Take 4 parts* "Stories About Home and Family" (How families are a part of God's plan.)

☒ For Young Teens —
Take 4 parts* "Young Teens and Their Families" (Christian answers to family life problems.)

☒ For Older Teens —
Take 4 parts* "Older Teens and Their Families" (Making family relationships more Christian.)

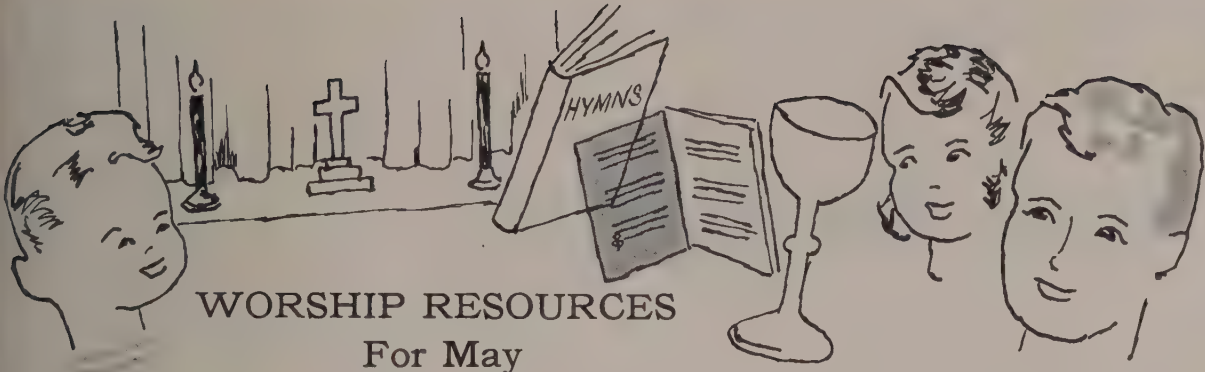
☒ For Adults —
Take 1 part* "Making Marriage Last" (Marriage Counseling Kit) and mix with 4 parts* "Christian Home and Family Life Kit." (To help families come closer to God.)

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WORSHIP RESOURCES For May

Primary Department

by Martha Elliott DEICHLER*

THEME FOR MAY:
Our Families

Editorial note: The article in this issue, "Teach Them to Pray," is specifically related to these resources and could be used in the parent-teacher session suggested. Also, the May issue of the *Journal* (out before the end of April) will be on Christian family life, and will be useful in such discussions. Extra copies may be ordered in advance.

For the Leader

Both parents and church school teachers are concerned about the spiritual growth of children. In particular, both are concerned with the worship experiences which children have, and wish to help the children develop in their power to worship corporately, privately, and in the home.

Some of the following questions, or similar ones, might be discussed at a parent-teacher session held in connection with the church's observance of Family Week. An honest sharing of concerns and a joint search for answers could be profitable to both parents and teachers:

Can children be expected to worship each Sunday at the same time, or each day at a specified hour?

How formal should a guided experience of worship be?

To what extent should adults be the leaders?

How can such an experience be planned for in advance?

Can adults be aware of the possibility of spontaneous worship by children, and open doors which would make it possible?

How much value is there in regimented

periods of worship, either in the church school or around the table at home?

A group study of such questions might result in drastic changes of worship, both at home and in the church school. It could be that those following a formal routine of worship at a definite time and place would like to experiment with a more spontaneous expression. In some ways this is difficult, as the moment of awe, gratitude, or petition may come at a time when the teacher had planned a different activity or at a time when parents had expected to follow a pursuit of their own. It means that parents will not read the page in the devotional booklet listed for a definite date or superintendents follow the suggested primary worship program for the designated week. It means that both parents and superintendents are familiar enough with prayers, poems, stories, and discussion that they can be ready to meet the need of the child as it arises.

On the other hand, leaders may have tried to be prompted by the reactions of the children and have found a spontaneous worship experience impractical, or parents may feel inadequate for such a technique. For these a survey of worship resources available and a discussion of how best to use them would be helpful.

Often the results of a small group in a common search are amazing. Why not try a study of worship for primaries during the month of May?

A *Call to Worship* which may be used throughout the month is Psalm 150:6.

A *Song* which may be used each Sunday is "I thank God for my father and mother."¹ In addition you may wish to use a praise song as well as the usual responses and offering song.

More complete orders of service will be found in the resources in previous months. The space here is given to stories and other resources not found in departmental hymnals and other books.

1. My Family

PICTURE STUDY: "Young Mother Sewing," by Mary Cassatt

Reproductions of this picture were formerly available from Artext Prints but are now out of print. Public libraries with

picture collections may have it in a lending collection. A Kodachrome slide may be ordered from the Society for Visual Education, 100 E. Ohio St., Chicago, Illinois. If this picture is not available, try to find another showing a mother at work, preferably with a child nearby.

I want you to look for a moment at this picture called "Young Mother Sewing" and painted by Mary Cassatt. Do you like it? What does it make you think of? Why do you think the mother and little girl seem contented together? Can you imagine some of the things the mother probably has done to make their family life happy? Name some ways that your parents help to make your life at home pleasant. We need homes and families to look after us.

Are homes always happy? Why not? Can primary boys and girls help? In what way? Homes and families are parts of God's plan, but each family has to choose whether or not to let God have a share. How do families today choose God? Can you tell if a family looks to God for guidance? How can you tell?

Years and years ago the people of Israel came into Canaan, the land God had promised they could have. At first they were grateful and happy to be there, but then they started to forget God, who had guided them through long years of travel and hardship. They no longer remembered to live by his laws. Joshua, their leader, a man who believed in God, noticed not only that now the people were selfish but that they were worshiping man-made idols. He called the Israelites together and preached to them, asking them to remember how God had been with them through troubles. He also asked that they choose whom they would serve—the God who brought them out of Egypt, or the man-made gods of the people in this new land. And then he said, "As for me and my house, we will serve the Lord" (Joshua 24:15).

You see, thousands of years ago families had to decide whether or not to worship God, and they still need to make that choice today.

PRAYER: O God, we are thankful that families and homes are included in your plan of love for each of us. Help us to choose to let you live in our homes, too. Amen.

2. The Church Family

TALK:

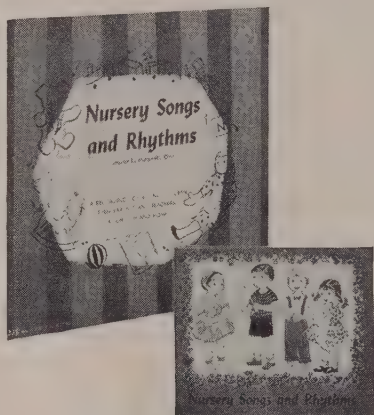
Last week we thought about our family at home. We belong to other families too, and one of them is our church family.

*Pastor's wife, East Penfield Baptist Church, Fairport, New York, with two primaries in the parsonage.

¹In *Hymns for Primary Worship*, Westminster or Judson Press.

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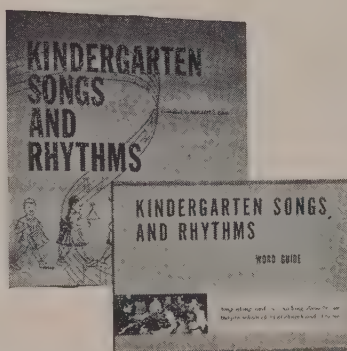
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We are together because we believe in God and Jesus Christ and find strength in worshipping, studying, and working together. There are church families all over the world trying to learn more about God and helping others to learn too.

STORY:

THE HUNDRETH CARD

Angelita lived in a house with walls of woven bamboo and floors of polished wood. It was cool and it was easy to keep clean, a very pleasant kind of house to have if you lived in the Philippine Islands.

Angelita was eight.

"Going on nine," she always told people when they asked her how old she was. She was the oldest in Senorita Salvador's class of girls and boys. They met every Sunday during the dry season, beneath the cool shade of the palm trees by the church.

Angelita had been going to church school a long time. At home, carefully put away in a little grass basket of her very own, was proof of it. In the basket was a neat pile of colored picture cards, one for every Sunday Angelita had been to church school. There were ninety-nine cards in the basket. Angelita knew, because she had counted them again that morning.

Angelita was thinking of the cards in the little grass basket as she sat in the circle of children beneath the palm trees that morning. Angelita's two brothers, Enrico and Pablo, and her sister Francesca were listening to the story. . . . But Angelita was not listening.

"Today I shall get another picture card," she was saying to herself, "and then I shall have one hundred. One hundred pretty cards all my own!"

It was a pleasant thought. It made Angelita feel happy all over. She was pleased with herself and all the world, and Senorita Salvador, too. She began to listen to the story. It was half finished already, but Angelita heard enough to know that it was about some people called Negritos who lived up in the mountains of her own Philippine Islands. They were a people who were small in size. Even the biggest men never grew to be much taller than Angelita herself. . . .

"Missionaries are up in the mountains teaching them," she continued, "but it is very hard work because none of the people can read. They can understand pictures though, and they love them very much. The missionaries never have enough to go around."

"Will you boys and girls share some of your pictures with the Negritos?" asked Senorita Salvador when the story was told.

Angelita sat very still, thinking of the pictures. She just couldn't spoil her one hundred.

"Next week," she promised herself. "Next week I will give my card."

Then she heard Senorita Salvador saying, "The box must be sent in the morning. If any of you have pictures you wish to share, bring them to my house this afternoon."

Then Senorita Salvador passed out the new cards for that day and church school was over.

Francesca and Enrico and Pablo began talking at once, and holding out their picture cards to Senorita Salvador.

"Take my card for the children in the mountains!" they cried. "And mine, and mine," shouted the other children.

Angelita said nothing at all. She clutched her card tightly and hurried home, as swiftly as her little brown legs would take her.

"You are home early," said Mother, as Angelita came into the house. "And you have your one hundredth card. May I see it?"

Angelita held out the one hundredth card and managed a very small smile.

"Such a lovely one," said Mother as she looked at the pretty colored picture that showed Jesus smiling at a group of children. "It is just the right picture to finish your collection. You have taken good care of your cards, and I am proud of you," said Mother.

Somehow Angelita did not feel very proud of herself, but she said nothing. She put the one hundredth card into the little grass basket with the other ninety-nine and went out to play till Mother called her for dinner.

When dinner was over, everyone went into the big airy living room. Every day the whole family gathered there to hear Father read from the Bible. . . .

The story was about some rich people who put a great deal of money into the offering box, and of a poor widow who put in only two mites, all she had.

Angelita knew the story. She had heard it many times; and in the little basket where her one hundred precious picture cards were packed away was one showing the poor widow putting her two mites into the offering box.

Something about the way Father read the story made Angelita think of Enrico and Pablo and the rest of the children giving their cards to Senorita Salvador and saying, "Take mine to the little children in the mountains!"

The reading was finished. Father closed the book. Grandfather gave Angelita an extra little hug and she slipped out of his chair. Enrico climbed down from the arm of Mother's chair and ran out to play. Pablo and Francesca followed, but Angelita did not.

She went quickly to the place where her grass basket with its one hundred precious picture cards was put away. On the very top of the pile lay the one hundredth card. The kind face of Jesus was still smiling down at the children in the picture.

"You are not one hundred any more," said Angelita softly. "You are one. Two, three, four," Angelita continued as she counted out the cards. When she came to fifty she stopped. "Half for the Negrito children in the mountains, and half for me. I expect to go to church school for a long time and I will be able to save a hundred again."

Then Angelita's little brown feet raced across the grass to Senorita Salvador's house.

ARMILDA KEISER²

PRAYER: We are thankful, O God, that we are together in a church family. Help us to live in peace and harmony so that your love can be shown to all people. Amen.

3. The Christian Family

TALK: "The Family of Christ"

Last week we talked about the family in our church here in our town. This week we think of even a bigger family to which we belong—the family of all who believe in God and Jesus Christ. This includes many people in this country and around the world. It includes many de-

nominations. It includes peoples with different skin colors.

We often speak of this family as a fellowship. We work together through councils of churches; we remember each other by observing special days at the same time; and we try together to be of service to people who are in need. We know that the message of God's love is for all people, and we believe that by working together we can best show that love to others.

You know how your own family helps you to be strong. In this Christian fellowship, we help each other to be strong too. We remember each other in prayer; we share supplies for study and equipment for schools and hospitals. We even share our friends with each other—those who are missionaries. And did you know that not only are missionaries being sent from our country, but missionaries and visitors are being sent to our United States to help us grow as Christians?

HYMN POEM: "When I sit in my own dear church"¹

LITANY: "The Christian Family"

Leader: Dear God, it is wonderful to feel a part of the Christian family—of those all around the world who believe in you.

Response: *We praise thee as our Father, O God.*

Leader: We know that there are some differences among the members of this Christian family. Some prefer one way of worship, some another. Some have beautiful cathedrals; others have humble, undecorated houses of worship. Some worship on Sunday and others on Saturday.

Response: *We praise thee as our Father, O God.*

Leader: Just as brothers and sisters vary in size, taste, and abilities, but each love the same parents, so those in the Christian fellowship can be different and still look to thee as Father.

Response: *We praise thee as our Father, O God.*

Leader: Help each of us always to

remember that God's love is great enough for all, and that in turn we too should love all people.

Response: *We praise thee as our Father, O God.*

4. God's Family

TALK:

This has been a month for thinking about families. First we considered our own families, then our church family, and last week the Christian family. Today we will think of ourselves as members of a still larger family—mankind. This means that each person has been created as a child of God and that, therefore, all people are members of the great family of God.

HYMN POEM: "The many, many children"¹

SCRIPTURE: (recited by three older primaries)

1st Voice: "So God created man in his own image, in the image of God he created him."

2nd Voice: "And he made from one every nation of men to live on all the face of the earth."

3rd Voice: "Love one another with brotherly affection."

CHORAL CALL TO PRAYER: "Lord, who lovest all thy children"¹

PRAYER:

We praise thee, O God, for the wonderful way you have created the world and filled it with many different people. We know that you are the Father of us all. Forgive us for the times when we have been unkind and unloving toward others. Forgive us for the times when we have acted as though we were better than other people. Forgive us for the times when we have allowed others to mistreat any of your children. Help us to remember that all people, regardless of their color, money, or position, belong to the family of God and that all of us should live together as brothers. Amen.

Junior Department

By Jean Hastings LOVEJOY*

THEME FOR MAY:

The Family

NOTE: The article beginning on page 13, "Teach Them to Pray," will be of interest to worship leaders. See also the section "For the Leader" under Primary Department, page 29. Perhaps the primary and junior departments can join in a parent-teacher meeting for discussion of the devotional life of children.

For the Leader

May is Family Month in our churches. There are many mysteries incomprehensible in God's plan for his children. However, one part of God's plan is very clear: his placing us in families in our growing

years, that we may be helped to "increase in wisdom and in stature and in favor with God and man." Families are part of God's creative and redemptive process. Jesus grew up in a family in Nazareth, learning the lessons of obedience, helpfulness, cheerfulness in adversity, loving forgiveness for wrongdoing. As a human, Jesus had to learn to use his mind and body to support his family. Later in his ministry he taught about the qualities of God as a Father by referring to earthly parents. For example,

Which of you men when his son asks him for some bread will give him a stone? Or if he asks for a fish, will he give him a snake? So if you, bad as you are, know enough to give your children what is good, how much more surely will your Father in heaven give what is good to those who ask him for it! (Matt. 7:9-11, Goodspeed)

We need families, then—mothers and

²Armilda Keiser, *Come Everyone and Worship*. New York: Friendship Press, 1941, pp. 80-87.

*Tunghai University, Taichung, Taiwan.

fathers, brothers and sisters—to help us mature and to understand God's love for us. Of course *then* we learn also that God's love for us is very much greater, more forgiving, infinitely more wise than any parent's love. Sometimes we learn this from the limitations of human parents. Therefore, we include here not only the picture of happy family life, but the one very often found today, where parents have neglected their responsibilities toward their children, and themselves have not learned the lessons of obedience to a higher purpose than their own. Then indeed the reconciliation between parents and children can be both redemptive and creative, but only if this reconciliation is given the proper dimension, with God as the source of all judgment and forgiveness.

Unfortunately we must face the fact that some parents remain unreconciled with either their children or God. The children must learn the lessons of maturity under the abnormality of strained human relations, of constant judgment, but not of forgiveness. The child in such a home is apt to obtain a warped view of his Heavenly Father. Our job in the church in these cases is to teach by contrast rather than by comparison: to offer forgiveness rather than unforgiveness, concern and love rather than neglect and hate.

Reference is made below to three stories from the book by Laura Ingalls Wilder, *On the Banks of Plum Creek*. Although published by Harper & Brothers in 1937, this book is still in print and may be in the local library. If not, it can be ordered through any bookstore. The stories are about a pioneer family of the last century, and fascinate children. You may say that the conditions of self-sustenance are oversimplified in these stories, but the fact remains that the lessons of obedience are usually learned best at home.

The order of worship suggested for the first service may, if desired, be used throughout the month, or may be changed. The story obviously will be different each Sunday. The meditation period following the story can be a time of quiet, or a time of verbalizing briefly, to guide the boys and girls in constructive thinking and praying. With skillful encouragement the children themselves may be led to express their thoughts and aspirations in brief sentences or phrases. One learns, as a leader, that this type of guided prayer, the bringing of tensions and problems in honesty before God, can produce the "miraculous change" purported to be wrought by prayer, if the atmosphere and attitude of one-step-at-a-time can be achieved.

God's grace can be mediated through tensions in the family. Growth and maturity are brought about only at the cost of peace of mind and of what is sometimes called security in tranquility, i.e.,

lack of nervous tension. We learn to struggle in the family, but this struggle should be dominated by a desire to do the will of the Father. Let us teach our children to measure their family struggles alongside the plumbline of God's purpose for them, and to welcome rather than to avoid such opportunities for moral and spiritual growth. The "favor of God" is by far more important to achieve than the "favor of man."

1. Learning Obedience Can Be Fun

CALL TO WORSHIP: "The command that I give you is to love one another just as I have loved you." (John 15:12, Goodspeed)

HYMN: "Our Father, by whose name"
Our Father, by whose name
All fatherhood is known,
Who dost in love proclaim
Each family thine own,
Bless thou all parents, guarding well,
With constant love as sentinel
The homes in which thy people dwell.

O Christ, thyself a child
Within an earthly home,
With heart still undefiled,
Thou didst to manhood come;
Our children bless in every place,
That they may all behold thy face,
And knowing thee may grow in grace.

O Spirit, who didst bind
Our hearts in unity,
Who teachest us to find
The love from self set free,
In all our hearts such love increase,
That every home, by this release,
May be the dwelling place of peace.

F. BLAND TUCKER¹

SCRIPTURE: John 15:10-15 (Use RSV, Goodspeed, or Phillips translation.)

STORY: "Christmas Eve on the Prairie," pages 336-339 in *On the Banks of Plum Creek*²

MEDITATION: "What Can I Do?"

I pray, Lord, that
I may speak when spoken to,
I may speak when sullen, too.
I may love when hate is easy,
I may love when others tease me.
I may work when I'd rather play;
I may have work for yet another day.
I may know that parents are your children, too;
I may know the joy of forgiveness true.
Amen.

Think with God:

How I can help at home:
—what job can I do better?
—where can I work harder at chores,
homework, practicing, being cheerful?
—be a better planner of my time and
use of my money?

¹Words used by permission of the Church Pension Fund. This hymn is set to the tune *Rhosymedre* in the *Pilgrim Hymnal* (Congregational Churches) and *Sing to the Lord* (Evangelical and Reformed) and perhaps some other new church hymnals. If the pianist cannot locate the tune in a hymnal owned by the church, she might be able to borrow a copy from one of these churches. It is a fine hymn, and one the children should learn.

²By Laura Ingalls Wilder. From *On the Banks of Plum Creek*, Harper & Brothers, 49 East 33rd St., New York 16, N. Y. Copyright 1937.

SCRIPTURE: Matthew 5: 23, 24 (Use RSV, Goodspeed, or Phillips translation.)

OFFERING AND PRAYER OF DEDICATION

2. Disobedience

Two more stories from *On the Banks of Plum Creek* illustrate two phases of the theological implications of disobedience. "Laura Disobeys," pages 32-36, illustrates judgment as a part of the love of God. "The Blizzard" shows that wisdom is part of the love of God. In the latter story, the children disobeyed instructions left by parents, because circumstances had changed and use of their intelligence was more important than blind obedience.

The order of service may be used as for service No. 1.

3. Forgiveness

The order of service for No. 1 may be used, or other material substituted if desired.

The story below is taken from recent experiences of everyday families, showing tension and misunderstanding resolved. The theme to be stressed is that reconciliation is part of the love of God.

WE ALL MAKE MISTAKES

Marianne looked at her mother disbelievingly.

"But, Mom, I did send you word. I was staying at Heather's house to plan our slumber party. I saw her on the bus, and right afterward I saw Sis and asked her to tell you. She must have forgotten. It wasn't my fault!"

"Marianne, the fact remains you didn't come home to practice your clarinet and I didn't know where you were. You know the punishment. You cannot go to Heather's to the slumber party tonight and that's final!" Mom replied.

"But, Mom—" wailed Marianne. And under her breath, "It isn't fair!"

"Don't 'But Mom' me. It was your responsibility, not Sis's, to see that I knew your whereabouts after school." Mom closed Marianne's door firmly and went to prepare dinner.

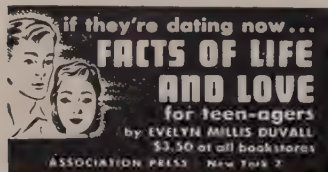
As Mom was peeling the potatoes for dinner, she began to wonder if she had acted wisely in dealing out punishment before hearing all sides of the story. But she said to herself, "I must be firm; I have to know where the girls are after school. They must know I mean business. I must be firm."

When Candace came breezily in at 6:25 to set the table, she said quietly to her, "Did Marianne give you a message for me on the bus after school, Sis?"

"Gee whiz, Mom, I forgot to tell you, when I phoned you from the library, that she was going to Heather's. Why doesn't she use her own dime insurance, anyway? You always pay us back if we remember to call you," she added. As an afterthought she called airily from the kitchen where she was getting the plates for the table, "I knew she shouldn't go to Heather's anyway; she didn't practice this morning."

"Candace, really, I'm ashamed of you. Now I have punished Marianne for your forgetfulness," Mother said crossly.

"That's your fault, not mine, for not waiting to hear all sides of the story."



What about the practicing after school anyway? She didn't practice this morning. You used to make me," she added impishly.

"O. K., Candy, we've all been wrong and need to ask each other's forgiveness, don't you think? I, most of all. You come with me to see Marianne, who must be very unhappy by now that she's missed the barbecue part of the slumber party at Heather's. I'll do her dishes," added Mother, "and you run her over. Maybe next time, Sis, you could remind Marianne to call me herself instead of sending messages by her forgetful big sister," said Mom with a sly wink. Then more soberly, "And maybe I'll remember to get all the facts before giving out punishment. Moms often make mistakes, you know."

"Wait till Marianne hears that one!" was Candy's reply. "Me and my feeble brain. And now I won't have time to catch Dad to ask him about my algebra before dinner," she muttered to herself. She heard her mother say half to herself, "It's a good thing God forgives us all, parents as well as children, when we are really sorry for our mistakes."

MEDITATION:

Help me to be quiet and think with thee, O God.

Can I, and do I, forgive my parents when they make mistakes? (Pause)

Do I understand God's power to make me more loving when I forgive another? Or when I am myself forgiven by another? (Pause)

What does Jesus mean by "Forgive us our debts [our trespasses] as we forgive our debtors [those who trespass against us]"?

THE LORD'S PRAYER: Let us repeat our Lord's Prayer thoughtfully together.

4. Reconciliation

For order of service, see No. 1.

Again the story given is from the contemporary scene. It reflects everyday families who live in tension and misunderstanding which, unfortunately, is not resolved. Be sure that the meditation which follows the story affirms God's power and grace to live with difficulties if not to overcome them.

LOVE BECOMES HATE

The TV was blaring the World Series throughout the whole house, and Mother sat unmoving before the screen.

Father closed the front door, went into his study and closed that door. Still he could hear the TV as though it were right in the room with him. He sat down wearily to try to read. He knew dinner would be late, if he had any dinner at all. He had an evening lecture at 7:30 at the university, but nobody remembered it but him. He hated everything about baseball. He'd never attended a game, and never intended to, no matter how much his wife hinted. Wasn't it enough that the World Series disrupted his whole household every year? His wife became a different person; the children forgot to come home, or stayed away, and she paid no attention to their disobedience.

Well, he thought resignedly, if it wasn't baseball it was some "cause" she was serving in the community. Why couldn't he have a nice home-body for a wife, who always had the house clean and meals on time? After all, he was a full professor at the university. He had his position to think of. When he was home



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of an evening, his wife was usually out—that is, if it wasn't baseball season, he thought wryly!

Kirk and Ray burst in the front door at 6:55. "Mom, is dinner ready?" yelled Ray. "For Pete's sakes, Mom, you know I have Cubs tonight at 7:00. Kirk, be a good egg and make me a peanut butter sandwich, will ya? Nobody cares about anybody around here," he added half to himself.

"Make it yourself," yelled Kirk from his room, "I got homework to do. Besides I'm not hungry; I had a hot dog on the way home from my paper route. I knew there wouldn't be any grub here," he yelled as he stalked into his room and slammed the door.

Mother, lounging in front of the TV, wondered why there was so much noise in the house that she couldn't hear the sports announcer. What was the matter with her family, anyway?

MEDITATION:

Our Father in heaven, let us think together quietly about what was wrong in the family of Father, Mother, Kirk, and Ray:

1. Was Father to blame? Yes, Father could have entered more into the interests of his family and not thought only of himself and his needs. (Pause)

2. Was Mother to blame? Yes, Mother forgot her duty to her family in her interest in the TV program at a time of day when everyone depended on her. (Pause)

3. Were Kirk and Ray to blame? Yes, Kirk and Ray should have talked over their program for the day in the morning and not expected everything to revolve around their needs. (Pause)

4. What happens to a family which goes its separate ways? Too often they lose the need for one another; hate develops in times of tension instead of love, which is always needed with a spirit of give and take to keep the wheels running smoothly. The parents have the primary responsibility for loving, but the children must learn it too, else they grow into adults who do not know how to give and take, to love and to cherish each other in good times and bad, in joys and in sorrows.

Our Father, teach us to love thee as we ought to love, and thus to love one another as Jesus commanded us to do. Amen.

HYMN: "God, who touchest earth with beauty"¹

(It is recommended that the version of this hymn used be the one which opens with the line "God who touchest earth with beauty, make my heart anew" rather than the phrase "make me lovely too.")

SCRIPTURE: Matthew 11:16-19

MEDITATION: "We Don't Want to Play"

Jesus' ministry on this earth was a short three years—about the length of time that most of us are in junior high school. During that time he experienced great popularity, when for a time the common people heard him gladly. But before long he experienced rejection by many who had once been his followers.

In this passage Jesus points out that the leaders of the Jewish religion who opposed him were not very consistent. To show them what they were like, he used a story, which was often his method of illustrating a point.

We can imagine Jesus smiling to himself as he says to them, "You are like children playing in the market place. You want to play your own games, not what anyone else suggests. Here is a group of children acting out a wedding, dancing and laughing with joy. They ask a group of friends to join them. 'No, we don't want to play that,' they say. So they change the game, and the children begin to act out a funeral: they throw scarfs over their heads; they play mournful tunes on their flutes; they form a procession and wail to the music of the flute players. Again they ask the other children to join them. 'No,' say the others, 'we don't want to play that either.'"

"You are like these children," said Jesus. "John the Baptist came to you with stern reminders that it is time to repent. But you do not want to change your ways; you do not like his sternness, so you say he is possessed of demons. And when I have come with a message of rejoicing and hope, and have gathered to eat and drink with my friends and talk of the good news, you do not like that either. You refuse to listen to John; you refuse to listen to me; I think you do not wish to listen to anyone but yourselves."

Today as we read this passage in the Bible we wonder what the Jewish leaders thought about Jesus' story of the children playing in the market place. We wonder if they saw the humor in what Jesus was saying. Perhaps some of them felt insulted at his comparing them to children. It may be that some of them did have enough sense of humor to see what Jesus was showing them in this story. Perhaps some of them may even have changed their way of living and become his followers.

PRAYER:

O make me true, my heart renew,
My soul and flesh deliver!
Lord, hear my prayer, and in Thy care
Keep me in peace for ever. Amen.
(Unknown)

Junior High Department

by Mary E. HUEY*

THEME FOR MAY:
Humor in the Bible

To the Leader

Teen-agers may be inclined to think of religion as a rather solemn affair. To many of them the Bible is a book of information about God and Jesus, with a lot of ancient history, some poetry, and a considerable amount of good advice. It is often a highly prized possession to a child when he receives his first copy, but by the time he reaches his teens the thrill of ownership has worn off a bit, and he probably spends little time reading it.

It may seem strange to choose as a theme for worship "Humor in the Bible." However, it is hoped that these services, based on touches of humor in the Bible, may entice junior highs to read for themselves the context of the passages suggested each week, as well as other sections of the Bible. In addition, the services may highlight an aspect of Jesus' character of which junior highs may not be too aware: his sense of humor.

If worship is essentially "conversation with God," perhaps emphasis on the humor of Jesus may help to strengthen the bond of understanding which we hope will continually grow between each junior high and his Lord. Perhaps our young people

are more conscious of the divinity of Christ than of his humanity, and it will be helpful if they can learn to know him as a real Person "tempted like as we are," as well as very capable of enjoying a quiet joke, even as you and I.

Poems, prayers, and hymns listed in these services are suggestions only. Original prayers, to say nothing of original poems and hymns, are always to be encouraged among young people. It goes without saying that they be given opportunity to prepare for these in advance.

The poem used in the third service this month, "O Lord of heaven and earth and sea," might be used frequently as an offertory prayer, particularly the third and fourth stanzas. A few moments might be spent some week in discussing the meaning of the poem. It was written by Bishop Christopher Wordsworth, a nephew of the famous poet Wordsworth, and a "most holy, humble, loving, self-denying man."

1. Piping and Wailing

CALL TO WORSHIP:

Leader:

May God be gracious to us and bless us
and make his face to shine upon us,
That thy way be known upon earth,
thy saving power among all nations.

Group:

Let the peoples praise thee, O God;
Let all the peoples praise thee! (Psalm
67:1-3)

2. Splinters and Logs

CALL TO WORSHIP:

Thus saith the Lord of hosts;
Consider your ways.
If we confess our sins,
He is faithful and just to forgive us our
sins,

¹In Hymnal for American Youth and some of the newer hymnals.

*Associate Director of Christian Education, Pasadena Presbyterian Church, Pasadena, California.

nd to cleanse us from all unrighteous-
ness.
every thing by prayer and supplication
ith thanksgiving
t your requests be made known unto
God.
nd the peace of God, which passeth all
understanding,
all keep your hearts and minds through
Christ Jesus.

(Haggai 1:7; I John 1:9;
Philippians 4:6, 7, KJV)

PRAYER:

We give thanks unto thee, heavenly
Father, through Jesus Christ thy dear Son,
that thou hast protected us through the
night from all danger and harm; and we
beseech thee to preserve and keep us, this
day also, from all sin and evil; that in all
our thoughts, words, and deeds, we may
serve and please thee. Into thy hands we
commend our bodies and souls, and all
that is ours. Let thy holy angel have
charge concerning us, that the wicked one
have no power over us. Amen.

(Luther's morning prayer)

HYMN: "Give of your best to the Mas-
ter"

SCRIPTURE: Matthew 7:1-5

MEDITATION: "Finding Fault"

Everybody talks about his neighbors, and
some of us seem to take special delight
in criticizing other people. Most of us
are quick to find fault with others, and
somewhat slow to see our own mistakes.

Jesus was a Master Teacher, and he
knew how to say things so that people
would remember them. He knew that
people of that day liked to criticize their
neighbors just as we do. "Judge not, that
you be not judged," he said to them. To
help them understand what he meant, he
used a touch of gentle humor.

"Why do you see the speck that is in
your brother's eye, but do not notice the
log that is in your own eye?" he said.
Why are you so quick to see the mistakes
of others? Why do you spend so much time
trying to correct their faults? Do you
think that if you look at your neighbor's
mistakes, all your own errors will not be
so noticeable? Watch out! You may be
finding a little speck wrong with your
neighbor—a tiny little splinter of a mis-
take—while you have a whole 'log' of
things wrong with you!"

Jesus knew what the trouble was with
the Pharisees: they looked at the tiniest
infraction of the law made by others,
while they themselves were guilty of tre-
mendous sins of pride and injustice. The
beam in the eye of the Pharisees, as in the
eye of most of us, was lack of love. Jesus
had the answer to the problem: "Don't
look about you for the mistakes your
neighbor makes and spend your time
criticizing him. Love your neighbor as
yourself."

The Pharisees needed to learn this les-
son. We need to learn it too. Can we
resist the temptation this week to criticize,
to find fault with, to say unkind things
about others?

"This is my commandment, that you
love one another as I have loved you. . . .
You are my friends if you do what I com-
mand you."

HYMN: "There's a wideness in God's
mercy"

3. Swallowing a Camel

CALL TO WORSHIP:

Sturdy of limb, with bounding health,
Eager to play the hero's part,
Grant to us each that greater wealth,
An undefiled and loyal heart,
God of our youth, be Thou our might,
To do the right, to do the right.

WILLIAM BYRON FORBUSH

HYMN: "God of our youth, to whom we
yield"

SCRIPTURE: Matthew 23:23, 24

MEDITATION: "The Fly and the Camel"

You have to give the Pharisees credit
for a great deal of knowledge. They knew
what the law was, and they did their best
to keep it. They left no stone unturned
to abide by every single rule and regula-
tion. When they read in the Book of the
Law, "You shall tithe all the yield of your
seed, which comes forth from the field
year by year," they did just that. They
gave a tithe (a tenth) of all their grain,
wine, and oil, and the first and best of
their flocks and herds. They made sure
they tithed *everything*: vegetables, fruits,
nuts, herbs. They set up scales, and care-
fully weighed even the smallest stalks of
mint and tiniest cumminseed! They were
exact: they made no mistakes.

But Jesus with his clearer vision saw that
they had gone too far in their attention to
trifles, while they had forgotten the more
important things. So he rebuked them,
with such a vivid example that they could
never forget it. And some of them, think-
ing it over, may even have been able to
laugh at the humor of his illustration.

"Do not spend so much time measuring
out every ounce of your tithes to the Lord.
While you are involved in all these details,
you are forgetting far more important
things: you should have a deeper concern
for justice for everyone; you should be
expressing mercy and compassion for the
weak and suffering people all about
you; you should be studying your faith to
see whether righteousness is really a part
of your everyday life. You are like a man
who carefully strains out a little fly from
his glass of wine, but then proceeds to
swallow a camel!"

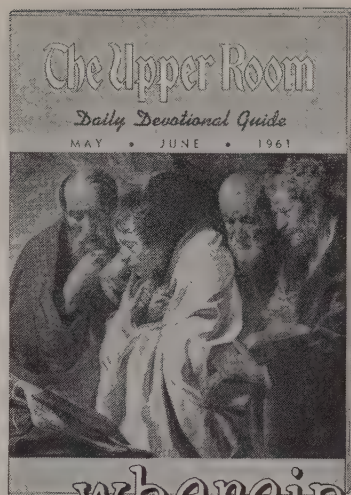
Jesus' words to the Pharisees have mean-
ing for us. What about the junior high
girl who leads the worship service beauti-
fully on Sunday, but on Monday makes
fun of another girl because of her clothes
or the way she wears her hair? What of
the boy who leads the group in carefully-
thought-out, well-expressed prayer for
truth and justice, but on the next Friday
afternoon copies from his neighbor's pa-
per in an examination?

"Seek first his kingdom and his right-
eousness. . . ."

POEM:

O Lord of heaven, and earth, and sea!

²In Hymnal for Youth, Westminster Press. The
stanza under the "Call to Worship" is taken from
this hymn.



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To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all?

Thou didst not spare thine only Son,
But gavest him for a world undone,
And freely with that blessed One
Thou givest all.

We lose what on ourselves we spend,
We have, as treasure without end,
Whatever, Lord, to Thee we lend,
Who givest all.

To Thee, from whom we all derive—
Our life, our gifts, our power to give:
O may we ever with Thee live,
Who givest all.

CHRISTOPHER WORDSWORTH

PRAYER:

Preserve us, O God, from covetousness

and despair, from false hypocrisy. . . . O
lead us not into temptation. And whereas
we have sinned, grant us true and faithful
repentance, that we never forget thy good-
ness and mercy, but immediately cease
from sin and serve thee continually until
our end. Amen.

(Bishop Coverdale)

4. A Blind Man's Humor

CALL TO WORSHIP:

O Light serene and still!
Come and our spirits fill,
Bring in the day;
Guide of our feeble sight,
Star of our darkest night,
Shine on the path of right,

Show us the way!

(King Robert of France, about 1000 A.D.)
HYMN: "Now in the days of youth"

SCRIPTURE: John 9:13-34

MEDITATION: "Now I See"

One of the most dramatic stories in the Gospel of John is the healing of the man born blind. Vividly portrayed is the story of a man receiving not only the precious gift of sight, but also the priceless gift of faith in Christ. But the act, another example of Jesus' love and compassion, brings increasing opposition to him in the hearts of the Pharisees.

The story is not intended as a humorous story, but it has touches of humor in it. The blind beggar, miraculously healed, was incredulous at his good fortune, and even the neighbors were not able to believe it. Some of them said, "This is not the blind beggar we have known all his life. He looks like him, but it isn't possible. It *can't* be! This must be someone else, who looks very like him!" The blind man was insistent. "Of course you know me. I am the same man I always was! Once I was blind, but now I see. Rejoice with me in my good fortune!"

Such an interesting event could not help but reach the ears of the Pharisees, who called the man up to be questioned. They examined him and cross-examined him. Here was a serious case: if he actually was healed of his blindness, there had been a grave error, for the healing had been done on the Sabbath! Any good Jew knew that this was a violation of the law.

When they had heard the man's story of Jesus' anointing his eyes with clay and sending him to the Pool of Siloam to wash (unthinkable! making clay on the Sabbath was another infraction of the law!), they called in the man's parents to question them. Not satisfied, the Pharisees again asked the man, "What did he do to you? How did he open your eyes?"

The former blind beggar not only had received his sight, but had gained a wonderful self-confidence and fearlessness even in the face of the power and might of the Pharisees. "Why do you ask me the same question all over again?" he queried. "I've told you the whole story already, but you won't believe it. Or perhaps you want to learn more about Jesus so that you can be his disciples, too?"

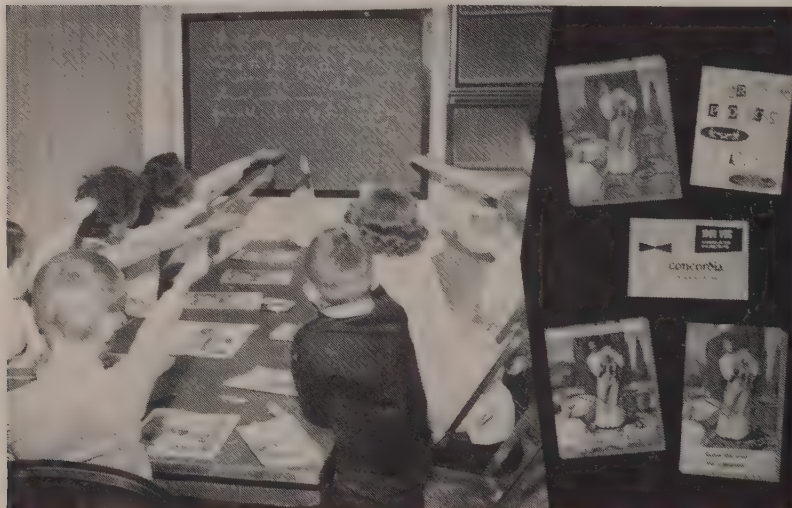
This was too much for the Pharisees, and they lost their tempers. "You are his disciple," they shouted, "but we are disciples of Moses. Everyone knows that God spoke to Moses, but no one knows anything about this fellow you speak of. We do not even know where he comes from," they added disdainfully.

The ex-beggar was quick-witted. Like a football player who sees a wide-open hole in the line, the man charged in. "You don't know where he comes from! You, the wise Pharisees! Never since the world began has anyone opened the eyes of a man born blind. No one could do that unless he came from God. Yet you do not know him or where he comes from!"

The Pharisees had had enough and the man cast him out into the street. This ever marked another step in the growing opposition of the Pharisees to Jesus. They were infuriated at Jesus for his apparent disregard of the law. The fact that the man born blind had been clever enough and had enough of a sense of humor to make them appear foolish would not make them any happier.

LITANY OF THANKS:

Leader: For the miracle of Jesus' life



TEACHER'S BEST FRIEND

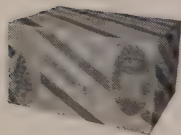
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lived out on earth among men,
Response: We thank thee, our Father.
Leader: For the gentleness of his speech,
the vividness of his stories, the bright
touches of his humor,
Response: We thank thee, our Father.
Leader: For the calmness of his trust,
for the devotion of his life, even in the
face of suffering and death,
Response: We thank thee, our Father.
Leader: For courage to live as he lived,
Response: We pray thee, our Father.
Leader: For a genuine spirit of love,

which helps us to think of others before
ourselves,
Response: We pray thee, our Father.
Leader: For generosity and good will,
for understanding, for patience, and for
eagerness to find and to follow thy will,
Response: We pray thee, our Father.
Unison: And now, our Father, grant that
our prayers may be more than words
spoken and forgotten. May we show
by our speech and actions that we really
mean the prayers we say. Amen.

Listen to the voice of God.
(Author and source unknown)
* * * * *
O God of love, whose spirit wakes
In every human breast,
Whom love, and love alone, can know,
In whom all hearts find rest,
Help us to spread thy gracious reign
Till greed and hate shall cease,
And kindness dwell in human hearts,
And all the earth find peace!²
* * * * *

Come, O Lord, like morning sunlight,
Making all life new and free;
For the daily task and challenge
May we rise renewed in Thee.³

* * * * *
Groping dim, and bending lowly,
Mortal vision catcheth slowly
Glimpses of the pure and holy:
Now, Lord,
Open thou our eyes.

* * * * *
How shall we praise thee, God of all
creation,
Beckoning our spirits with Thy light of
love?
Now in this hour, we make our glad
oblation
And pray on all our ways Thy guidance
from above.

SCRIPTURE PASSAGES: Isaiah 55:13; 60:
13; 65:17, 18; 9:7; Daniel 7:13, 14;
Acts 13:2; Ephesians 1:19, 20.

HYMNS:
"O God, our help in ages past"
"Eternal God, whose power upholds"
"Be strong"
"O brother man"
"In Christ there is no east or west"
"Thou, whose almighty word"
"O Master of the waking world"
"Watchman, tell us of the night"

BENEDICTIONS:
Lord, take our lips and speak through
them.
Take our minds and think through them.
Take our hands and work through them.
Take our hearts and breathe into them
thy living fire.

* * * * *
O God, we would have peace. Grant
us peaceful hearts.

We would have friendship. Grant us
friendly ways.

We would have righteousness. Grant
us thy guidance, when we have choices
to make, like Amos' plumbline, that we
may measure our lives squarely by thy will.

O Father God, as we go forth from this
service of worship, grant us the light of
hope in our eyes, the fire of inspiration
in our minds, the spirit of love in our
hearts, now and forevermore. Amen.

* * * * *
O God, grant that the thoughts touched
in this hour by thy holy love may never
stoop to the unworthy and unclean; that
the voices lifted in thy praise may ever
speak helpfully to others; that the hands
joined in the fellowship of worship may
go forth to give and serve, until others
of thy children may be brought into thy
family fellowship. Amen.

²Hymn by Henry Hallam Tweedy. Used by
permission of the Hymn Society of America.
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³Milton S. Littlefield, 1864-1934. From *At
Worship: Hymnal for Young Churchmen*, copy-
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Young People's Departments

by Clarice M. BOWMAN*

THEME FOR MAY:

We Plant; God Gives the Increase

To the Worship Committee

In these days and nights, had we ears
to hear, a low humming sound might
come to us—from trees sprouting new
leaf-clusters, flowers and all green things
reaching sunward, grain growing, ferns
in the woodlands unfolding their tightly
wound furls. If you are still enough in
cornfield in the cool evening, you will
hear faint crackles: stalks zestfully stretch-
ing, making strong and ready for the
glory of the corn.

"This is the Lord's doing—marvellous
in our eyes." Scientists, using technical
equipment for magnifying photographically
the exquisitely small or for bringing near
the unimaginably far, come to the still
edges of human understanding where be-
yond lies God-known mystery. Why, in
this tiny brown seed, is there a germ of
sunflower, and in this other one a holly-
ock? How do these little plant lives
now what to do and be? How will this
little blue egg grow into a robin, feet
and feathers, song and wings? We can
but praise and pray.

Read Psalm 139:6, 7. As the planning
committee, let your own thoughts be "led
out" from narrow preoccupations to the
space-thinking¹ about a mighty God's
ongoing creativity in all the universe. This
power is apparent in the gardens sprout-
ing around our houses and also in our
personal lives as we seek to know ourselves,
what manner of beings we are, how we are
to live. Let us pray that his light may
warm and stir our spirits as the sun
calls seeds to open and plants to reach.
Always he gives far more than we ask or
seek.

That's true as we hold our services of
worship and prayer together. We plant

sincerely, carefully; then, the holy moment
comes at times when we *know* that some-
thing greater is happening than we our-
selves could have brought about. In
Judges, when the people asked Gideon
to rule over them, he reminded them,
"God is your leader." Let us remember
this when we worship, and let us (both
the leaders who have prepared with care
and prayer, and those in the group wor-
shipping) seek to be *leadable*.

Our theme this month goes farther:
if God leads our worship, how much more
is he present in our anxious, problematical
daily lives and in the ongoing life of our
world! Topics suggest both *our earnest
preaching and the greater living God
grants*.

SETTINGS:

One great painting of this theme is
Michaelangelo's "The Birth of Adam,"¹
where the created man reaches toward his
Creator, his fingertips stretching into the
unknown; and God is all the while reach-
ing toward him. This might be used in
the worship setting. At other times you
might use examples of "God-given in-
crease"—in flower and food, in pictures of
persons, and in pictures or film-slides
showing what dedicated persons here and
there over the world are doing to work
with God's ongoing plan for fuller living
for all he loves.

CALLS TO WORSHIP:

Listen to the voice of God!

Around you. Within you. Listen.

It calls you to grow.

To strengthen your mind with new knowl-
edge.

To stretch your heart to include new
friends.

To stretch your soul and fill it with beauty
and hope and great purposes.

¹From the Sistine Chapel, Rome. Shown in
the September 1959 *International Journal*, page 12.
Available in color, size 27/4 x 13 for \$6.00, from
Oestreicher's, 1208 Sixth Ave., New York 36, N. Y.

*Assistant Professor of Religion, High Point
College, High Point, North Carolina.

1. Reaching Upward—May God Grant Us Faith

WHAT DOES "FAITH" MEAN?

No one can give you faith, any more than someone else can feel for you the exhilarating thrill of diving into cool water, or taste for you the tang of wild strawberries, or decide for you a difficult choice you must make.

You can echo, as a parrot or mynah bird, the words or sounds another makes about his faith. But your own must grow from the inside. God gives you that privilege, of doing your own reaching, and of discovering meanings in your own special ways. Already each thought you have about God, each understanding of Bible meanings, each conviction you live by is yours. Any uncertainties and un-surenesses are yours too. Watch carefully. When you get swept along by someone else's enthusiasm or swayed by his magnetism, watch lest you are putting your faith in this person's faith rather than taking that giant step to put your faith wholly, unhesitatingly, unapologetically, in God!

Is this not cause for faith: this very God-given ability to search and reach, to think and wonder, which we are using as we pause to ask about "faith"?

God gives man strength,
Ability to follow Him;
To soar on wings of faith to crystal skies,
To penetrate dim regions of the earth
With warmth of love, of life—
Unfolding lamps of Truth,
The light of Mind.
To know the purity of Soul,

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In realm of spirit,
Principle unfathomed.

All this is faith,
Faith-crowned in God.

ELIZABETH BONNER⁴

Is this not cause for faith: Great truths which stand sure and strong, as mountains against our sky? (Read Amos 4:13; Psalm 121:1.)

Is this not cause for faith: the ongoing miracles of God's unceasing activity in all creation, and in lives given courage, love, and hope through darkness and despair?

THOUGH HE BE HIDDEN, SILENT
I believe in many hidden things
That are unfathomed mysteries:
The invisible mighty power that swings
Tides out and in; life tendencies
Secret in winter-deadened trees.
Courage that rides on silent wings;
Love only heard through spirit sense;
Hope that, still footed, springing brings
Unvoiced assurance when doubts com-
mence
To batter the stricken heart's defense.

I believe in God no less than these
Accepted, invisible mysteries.

EDITH DUNN BOLAR⁵

Is this not cause for faith: the inward "witness" within that even when we pause to pray, God has been "calling" to us, moving us to respond to him? That when difficulties or dangers seem too much for us, somehow in ways we cannot completely explain, we are given power to "see it through"? That when we are tempted sorely and about to drift or turn wilfully into evil thoughts or deeds, something within us pulls and tugs and tries to draw us to a better way of living?

"Faith is to believe what we do not see, and the reward of faith is to see what we believe." (Augustine)

Setting up reminders: The Hebrew people finally weathered the wilderness and were now nearing the place at the Jordan for crossing into the promised land, but they needed to renew their covenant. They and their leader Joshua probably knew that they were weak and forgetful spiritually. Their minds were prone to lose holy impressions, to grow cold.

Joshua, following the age-old custom of his people at covenant-making time, held up a stone from the river so that all might see. "Here, O my people, is this hard cold stone. It has heard the words you have said this hour, that 'all that the Lord has said we will do.' It will never forget. It will never change the words it has listened to. When you need to be encouraged, look at this stone and remember the stand you took with courage this day. When you slip away from the

⁴Elizabeth Bonner, Austin, Texas. In *Church Management*, December 1960, p. 27. Used by permission.

⁵Edith Dunn Bolar in *Church School*, February 1958. Used by permission of the Methodist Publishing House.

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291 B'WAY, N.Y. 7

faith and need it for rebuke, look again at this stone—for it has heard what God has said, and shall be here to utter forever silently his unforgotten words." At Joshua, letting each of the twelve numbered tribes thus select a stone, led them in setting up an altar there in the midst of the Jordan.

2. Journeying Homeward— May God in His Love Grant Forgiveness

"All we like sheep have gone astray," Reread the stories in Luke 15; meditate in searchings of soul, praying for guidance that we may know wherein we have erred and for courage that we may, like the prodigal, take the pilgrimage back "home" to the waiting Father's love. A period of silence may follow the prayer.

LITANY OF PENITENCE: "The Road Home"

Leader: Out of the night, out of the darkness, out of a far country,

Group: The least of all thy sons is coming home.

Leader: Out of the littleness of cumbered lives; out of idleness or over-busyness where there is no leisure for true living out of the blindness of self-concern,

Group: The least of all thy sons is coming home.

Leader: Out of the loneliness, where no man was on my right hand to know me the solitude, where no man cared for his own soul, still less for mine; the lovelessness, where men live as they wish and hate it inwardly,

Group: The least of all thy sons is coming home.

Leader: Scarce knowing "how" or "why" only that the call has come at last and that "at last" is not too late,

Group: The least of all thy sons is coming home.

Leader: Condemning no one save myself and judging no man now that my eyes are busy with my own heart; knowing how deaf I have been, how dull, how self-willed; how little heed I have given to conscience, and how greatly I have trespassed against the law of liberty,

Group: The least of all thy sons is coming home.

Leader: I am not worthy to be called thy son.

Group: Make me as one of thy hired servants.

Leader: Thou who dost say to the night "Depart," and to the morning "Come to the strong "Be swift," and to the mountains "Lift your heads on high," in Thee only can service be sanctified. Fill me, therefore, with the spirit of true life, the penitence and obedience that may lead to joy and health.

Group: So I stretch forth my hands.

Leader: Make me remember above all the Christ, Thy Son, obedient and commanding, clothed in a living vesture of the flame of love and truth.

Group: So Thy Son Himself came home.

Leader: Then shall the joy of the redeemed fulfill the joy of the Redeemer.

Group: By the hallowed anguish of His Cross, make me to know Thee, serve Thee, love Thee. Amen.⁶

* * * *

I walk with bare, hushed feet the ground
Ye tread with boldness shod;

⁶Adapted from a church bulletin. Author and source not located.

... dare not fix with mete and bound
The love and power of God.⁷

Overcoming Wrong—May God Grant Us Love

PRAYER:

Dear God, thank you for giving your
son, in whom we can see perfect selfless-
ness. Help us to start today to care less
about ourselves, more about the larger
purposes of life. Help us:

In work, to quit thinking about praise
and payment and concentrate on making
the best contribution we can make;

In play, to forget the trophies and ap-
plause, and make the game enjoyable to
all;

In friendships, to love each person for
himself and his happiness—not for the
pleasure he can give us;

In spending, to think of ourselves as
just one of the many lives for whom we
are at least in part responsible;

In praying, to anguish not for greater
satisfactions for ourselves, but for the
ability to see and take our place in the
movement toward a better world.

O God, take from me my desire to be
pleased and praised. Take my love of
being loved, and turn it to a selfless interest
in others, which, as is its nature, will bring
its own reward of satisfaction. Help me
to be patient enough to turn my mind
from seeking pleasure for myself, and let
it come naturally as a result of a loving
spirit.

May I, in all my relationships today,
forget myself, my wants, my looks, what
others think of me, and keep my mind and
my desires on others, and on thee. Amen.

Whoever would save his life will lose it,
and whoever loses his life for my sake will
find it. (Matthew 16:25)

(Read Matthew 16:24-28.)

POLLY MUDGE⁸

THE WORLD AT PERILOUS CROSSROADS— AND YOUTH'S VERDICT

Narrator: (Reads Joel 2:28; Jeremiah
1:4-9.)

(Bob and Pat come forward as repre-
sentative youth, hesitant, unsure. They
remain in shadows, looking to different
sides as if seeking help.)

Narrator: Now the frontiers are all
closed. No ocean we can cross, no country
to flee to save cold and distant stars. At
last man must turn and learn to live with
his neighbor—whether of another denom-
ination or faith, of another race, of another
class, of another nation.

Bob: Granted! Does not everyone ad-
mit that? The atom's here to stay, and
all that. But we're sick and tired of hear-
ing about the world's big mess. We're
young. Surely you'll give us a few free
years for ourselves—

Answering Voice: Jesus was only 33,
you know.

Bob: But I'm too busy!

Answering Voice: About what?

Pat: And suppose I did get all steamed
up about peace or race or cooperating
with other denominations or nations.
What difference could I make? I'm just
one. Just that tiny little speck in a world
of billions! Suppose I stretched my heart
almost to bursting with good will. How
far would it get, with tensions everywhere?

⁷John Greenleaf Whittier in "The Eternal
Goodness."

⁸By Polly Mudge Holmes, in *Power*, June 24,
1951, p. 89. Copyright, National Council of
Methodist Youth. Used by permission.

Answering Voice: So is the atom just
one speck—

Another Voice: God needs but one,
sometimes, to start the wedge that opens
out to make a world of difference. Eleven
turned the world upside down in that first
century. Francis was only one, Luther,
Grenfell, Gandhi.

Bob: Yeah, but they're great. After
all, I'm not famous. I have no high
position of leadership.

Answering Voice: We call such lives
"great"—but who were they at their be-
ginnings? Only earnest young persons,
who heard a call; who saw their lives in
relation to a mighty God and a needy
world; and who simply, wholeheartedly,
went out to do what they could.

Another Voice: God needs but one to
start the wedge that opens out to make a
world of difference.

Another Voice: As God said to Jer-
emiah, "Say not you are too young. . ."

(Moment of Decision.)

Bob and Pat (coming forward out of
shadows, eyes to light, possibly from pro-
jector high in corner):

Very well, world as we know it now in
all its hurt and need,

Burn the books, dictators of the narrow
mind, and we will ask God's help in writing
newer, clearer ones.

Empty the oil wells on wars, and we
will seek more human ways of settling
differences.

Bomb the cathedrals, if that is all they
mean to you, and beauty born of God
will lift other spires to the sky.

Tether the schools to your fear if you
shrink from Truth's undying, unkillable
message; and we will set them free.

Bind the church to your prejudices, if
you fear what a free, God-filled church
would do to evil ways in local communities
and in the wider world, and we will create
from the prayer of our hearts a new church
as God's instrument.

Work fast, world, in your outworn jungle
ways of hate and greed. But we are
young. And our years are as long as the
purposes of God! We consecrate now
our days and ways.

(Follow immediately by recording of
"Hallelujah Chorus" from Handel's *Mes-
siah*, or by hymn, "God of Grace and
God of Glory.")⁹

4. Seeking Peace—May God's Kingdom Come!

(For personal meditation, and for con-
versations with God and with each other:)

THE KINGDOM OF GOD

1. It is here now. It "came" when
Christ came. He reached out loving
hands in helpfulness. He said, "The king-
dom is at hand."

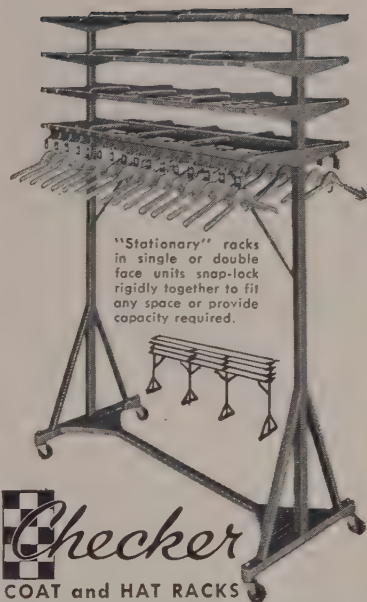
2. It is in the church. It is in all per-
sons who are doing God's work.

3. It is in each Christian home, where
ever love abounds and guides growing
lives Godward.

4. It is in quiet conversations where
persons seek to extend sympathy and love,
and to lift others' thoughts from despair
to faith, from defeat to courage.

5. It is in decisions small and great—
in councils of youth in schools and clubs
as they learn to discuss and seek together
better ways of settling difficulties than strife

⁹Adapted from Watch Night Service by Polly
Mudge and Clarice Bowman, inspired by prayer
by Dr. P. R. Hayward. Used by permission of
Polly Mudge Holmes.



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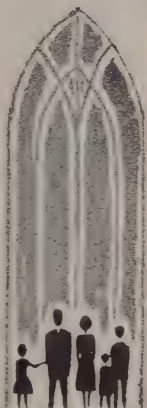
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or tension; in councils of governments and among representatives of different governments, as persons speak for righteous ways and bend creative imaginations and skills of communication to building bridges of understanding and negotiation.

6. It is in missions over the world and at home, wherever any who before have not known and believed are taught and helped, and a spirit of love spread.

7. It is in all breaking down of barriers, all acts, thoughts, writings, and hand-clasps of good will.

8. It is in process, calling for more persons to live it in each home, community, neighborhood, nation.

PRAYER: Thy kingdom come through my life, beginning this hour, and in all my daily relations. Use me as thou wilt, to bring thy kingdom one person nearer. Amen.

* * * *

In *A Child Is Born* Stephen Vincent Benet said, "The loves we had were not enough. Something is loose to change the shaking world, and with it we must change!" Great beliefs change us from small, fearful persons walking heads downward to tall, courage-filled persons daring to venture for good and God! Hundreds of times each day let us call to mind God's greatest gift—a Man whose daily, hourly living revealed both what the heartbeat of the Universe is like and the outgoing love by which we are called to live. He came. We dare not remain unchanged.

But if this Love is to be operative in our mixed-up, hurt, needy, fumbling world, it must be—as it was through him—in personalities living. The Christ-man helps us stretch our acquaintance with people,

for the more we come to know and understand people who may seem to differ, the more akin we sense we really are. The Christ-man gives the contagion of his unlimited love, for our little loves are not big enough. They balk at man-made barriers: boundaries of nations, skin color, language, economic class. Only through this contagion from him can we grow large-minded, Christ-hearted.

* * * *

THE KINGDOM—Now!

The youth of the world is past
And the strength of the creation already exhausted. . .

And the pitcher is near to the cistern,
And the ship to the port:
And the course of the journey to the city,
And life to its consummation.¹⁰

¹⁰From II Baruch, *Apocrypha and Pseudepigrapha of the Old Testament*. Copyright, 1913, R. H. Charles, V. 2, p. 479.

The Indiana Plan for Adult Education

(Continued from page 23)

free to use the most competent human resources and the best printed materials and audio-visuals that denominations can provide. The Plan recognizes from the beginning that all people will not be leaders, but new leaders will emerge when the Plan is used. A minister cannot work the Plan by himself, but his support is necessary and it will never be effective without him.

Here is what happened in one church of less than three hundred members where a part of the Indiana Plan was used. Three people, including the minister, from the Washington Avenue Presbyterian Church, Terre Haute, Indiana, attended a training institute at Indiana University. Then, as a trial venture with the blessing of the Christian education committee, they called together a group of about twenty church members interested in education. Most of them agreed to try the first step of the Plan. At first they were not too excited about it, but interest grew as they began to do creative thinking and to step back and away from themselves to see how they had done. This group met fifteen or twenty times during the training period.

In the second step they worked as a trained learning team to plan a series of Lenten programs for the congregation. They became more deeply aware of their own spiritual needs. Questions began to come out into the open, and the answers, which the church has always had, began to be meaningful. Learning was taking place.

This group did not carry through formally to step three—continuing ex-

pansion—but this did not affect what had been done. The program did expand informally as the participants continued to relate to others in the church, in their homes, and in the communities as persons who were learning to know God better and to serve him better. In an "atmosphere of freedom and acceptance" they had undertaken the "responsibility of attacking their mutual learning problems cooperatively."

Being part of a learning team can mean real spiritual growth for the participants. They may be faced with the reality that if Christ died for anybody, he died for the obnoxious character across the table. It is possible that the participant may find the obnoxious character sitting in his very own chair! As the Indiana Plan unfolds, learners are likely to find themselves caught up in the most meaningful experiences they have ever had in the church. And best of all, it does not stop with them—it spreads through the congregation and spills over into the community.

There is a dynamic that works in the Indiana Plan simply because it makes practical use of the principles of the Christian faith. This kind of adult education must surely be one of the ways God is working today.

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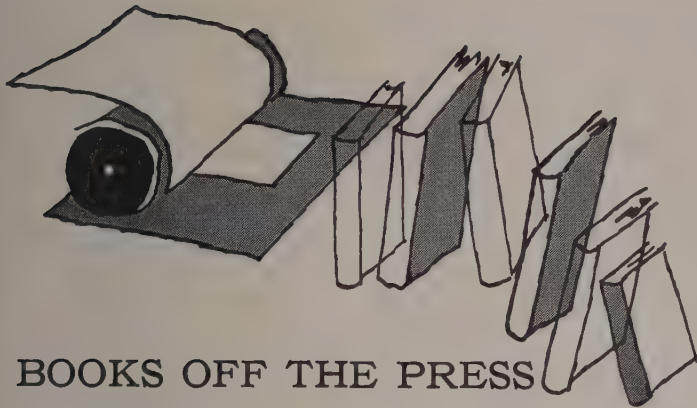
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BOOKS OFF THE PRESS

The New English Bible: New Testament

New York, Cambridge University Press and Oxford University Press, 1961. 477 pp. \$4.95.

Three months after the Revised Standard Version of the New Testament appeared, the Church of Scotland, asserting that "the Authorized Version is becoming unable to fulfill the function it was created to serve, because the language in which it was written is not the language our people speak, or readily understand, today," invited other British communions to join in a Bible translation project which has now resulted in the publication of *The New English Bible: New Testament*. The Old Testament and Apocrypha will follow at a later date.

The term "New English Bible" is intended to indicate a point of departure different from that of the Revised Standard Version. The latter is a revision and intends to be within the tradition originated by Tyndale. The British Committee, on the other hand, wanted to translate as if the New Testament had never before been put into English.

Translation principles and methods in both cases were strikingly similar. Both are produced by the committee process, obliterating individual idiosyncracies. Both have solved the major problems of the Greek text in almost identical fashion. Both translations have been sponsored by cooperative Christianity. Both consider that ecclesiastical approval is sufficient and that the time is past when biblical scholarship needed to look to the political establishment for authorization.

Printing procedures are very much the same. Both have sense paragraphing rather than verse paragraphing. Both print poetry as poetry. Both have footnotes indicating textual variants. RSV footnotes calling attention to related biblical passages have no equivalent in the new version. Many Greek idioms find expression in the same English phrases. The New English Bible uses subtitles for major divisions of material.

The translators have often felt that their purpose was best served by paraphrase. Much of the vocabulary can be understood on both sides of the Atlantic, and many of its phrases will fire the preacher's imagination. On the other hand, the Committee made a great point of translating within the context of British life and culture. Some of the words and

phrases will be puzzling to the American ear.

The consensus of today's scholarship made it inevitable that the two translations should have many similarities. The English-speaking world can rejoice that treasure has been added to treasure.

J. CARTER SWAIM

Church Education for Tomorrow

By Wesner Fallaw. Philadelphia, Westminster Press, 1960. 219 pp. \$3.75.

This is an important book, in that it proposes a radical restructuring of Christian education in the local church. Dr. Fallaw believes that present Christian education practices are entirely inadequate to the need of Protestant churches, and urges that instead of depending on relatively untrained lay workers for the bulk of the teaching, ministers of churches become pastor-teachers. They are the best-trained persons available and therefore more competent to carry the load of the rigorous "church education" which the other advocates. "Who better than the pastor-teacher, in an effective relationship with children, can provide authoritative guidance and church teaching requisite for personal faith and conduct?" (page 75)

A sharp distinction is made between "church education" and "religious education," as Dr. Fallaw sees it practiced. He probably does less than justice to the present educational programs in many churches, but his criticism is apt and raises many questions for anyone seriously interested in good Christian education.

Dr. Fallaw insists that the strength of Protestantism has been in the pastoral-teaching ministry, and that the apparent distaste of many ministers for classroom teaching moves them away from effectiveness in their ministry. He would have the pastor assume the whole work of teaching in the parish, at least for persons above primary age, leaving to laymen only helping and administrative roles. He would have seminaries and schools of religious education train men and women for the pastor-teacher role, and would eliminate "directors of religious education" as such, making them part of a collegiate or team arrangement in local churches. He proposes specific curricula for such training.

The author also proposes a comprehensive and specific curriculum for the local church, removing the main emphasis from the Sunday school and placing it on

weekday teaching by the pastor-teachers, whose roles also include pastoral oversight of the persons being taught and their families.

It will be easy to raise questions about Dr. Fallaw's proposal, especially as to his evaluation of the role of lay people. But there is no doubt of the merit in his appeal to a more vigorous approach to the problem of adequate intellectual development of faith among Protestants.

ELMER F. ANSLEY

The Changing American Family

By Roger H. Crook. St. Louis, Bethany Press, 1960. 160 pp. \$2.95.

The author of this book notes that the Christian family in the twentieth century, influenced by the surrounding culture and by economic and technological changes, faces problems with which the church, bound by traditional viewpoints, has been unable to come to grips.

Seeking to remedy this, he urges rediscovery of family life from the Christian perspective. After examining family life in the Old Testament and in the teachings of Jesus and Paul, he moves to such problems as parent-child conflicts, mixed marriage, and divorce; then to application of Christian insights to modern family relations.

Despite relevance of subject and sound analysis, the book is disappointing. Its perspectives seem obvious and its suggestions too general to be readily applicable. It should be most useful to lay leaders of adult groups.

JOHN W. THOMAS

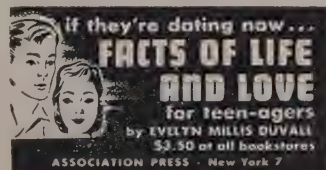
An American Dialogue

By Robert McAfee Brown and Gustave Weigel. New York, Doubleday & Company, 1960. \$2.95.

Election Day, 1960, showed more decisively than ever before that America is no longer a Protestant nation, but a pluralistic society. It is significant that, as we come to accept this fact, steps are being taken, however few in number, to increase the meaningful conversation between Catholics and Protestants.

An American Dialogue is a strong contribution in this direction. Father Weigel's penetrating analysis of Protestantism and Dr. Brown's frank account of his own community's portrait of Catholicism are especially to be commended for facing squarely—though in an attitude of charity—the issues that divide us. Much that has been written heretofore has been guilty of superficial toleration with stress only upon the similarities between the two camps, thus not making for true dialogue.

For Protestants, Father Weigel's appraisal is particularly enlightening and provocative. For example, he sees Protestantism as giving preeminence to ex-



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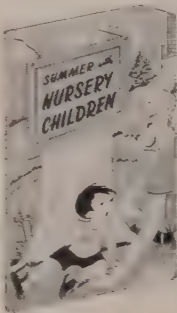
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perience, not merely a discovery of the real, but an emotional reaction to reality. He points out that in adapting to every wind of the times, the Christian substance is in danger of becoming so thin as to vanish from Protestantism. This is illustrated in the dilemmas faced by Protestant young people at moments of making moral decisions: they rely only upon *feelings*, and have but the vaguest of *principles* to aid them (in contrast to the Catholics).

Dr. Brown faces with complete honesty the differences which separate us, yet he is anxious to emphasize that we are not merely separated, but separated *brethren*. While there is a place for righteous indignation against certain Catholic dogma, Protestants must make a genuine attempt to understand the inner life of Catholicism. Protestants and Catholics must kneel together before the foot of the Cross in an act of repentance for the past, and attempt to know and understand one another as brethren in Christ.

PAUL H. RANDALL

A Dictionary of Life in Bible Times

By W. Corswant. New York, Oxford University Press, 1960. 308 pp. \$6.50.

The quest for biblical understanding goes on in many parts of the world, and this volume suggests the international character of scholarship. W. Corswant, who died in 1954, was a professor at Neuchâtel. The manuscript, completed by his pupil Edouard Urech, has an introduction by the French archaeologist Andre Parrot (who acknowledges a debt to "our late master Adolphe Lods"). Translated into English by a British scholar, the volume now appears in an American edition.

The work includes something over a thousand entries dealing not only with the fauna and flora of Bible lands and items of calendar and coinage, but also with the larger matters of domestic life, occupations, trade and commerce, holy places, holy persons, and sacred seasons. The emphasis is upon these, rather than upon theological terms. There is mention of atonement, but not of reconciliation; of ark but not of church; of heaven but not of hell.

Because its authors used non-English versions of the Bible, there is definition of some terms not found in familiar English Bibles: *dolmen, dolphin, orache*. Some words defined here are found in the Revised Standard Version, but not in the King James: *dysentery, epilepsy, harpoon*. Such entries as *Sunday* and *zodiac*, not found in either, will repay study.

The volume is rich in illustrations which help to make vivid the life of Bible times: the single-handled plow to which Jesus made reference; three kinds of needles—bone, bronze, and iron; and such interesting archaeological finds as the cock engraved upon the seal of Jaazaniah.

Here is an attractive and authoritative volume, a ready reference work for church school teachers and curriculum writers, 308 irresistible pages for browsing.

J. CARTER SWAIN

Prayers

By Robert Louis Stevenson; calligraphy by Hilda Scott. New York, Macmillan Company, 1960. \$2.50.

This small book is beautiful, first, in its contents. It contains the incomparable prayers composed by Robert Louis Stevenson for his household on a Samoan mountaintop, when family and servants gathered for worship. There is an introduction by Mrs. Stevenson. The book is beautiful also for its format. The entire book is given in the calligraphy and decorations by Hilda Scott, with small nature drawings interspersed among the prayers. This is a book families will treasure and turn to often.

LILLIAN WILLIAMS

Community, State, and Church

By Karl Barth. New York, Doubleday & Co., 1960. 193 pp. \$9.50.

In the mind of an astute thinker ideas grow, and are affirmed or rejected as that thinker faces new trials. So it is with Barthian thought regarding the church-community and the state-community.

Like Martin Luther, Karl Barth has sought answers from his own experience. His thought, expressed dynamically in these essays, shows an acquaintance with political philosophy, a depth in understanding the meaning of the Word, a clear-cut distinction between the civil and Christian community, and an awareness of the failure of the early church fathers and Reformation divines to deal adequately with church and state relations.

These essays bridge the ages and lay before the reader the role of the church and state today. Insofar as the church can never be a state, nor the state a church, the separation between them must be made clear by a new light. Such is the light of Barthian thought: a Morning Star of Christ-centered political theology.

PHILIP WHITEHEAD

How Jesus Became God

By Conrad Henry Moehlman. New York, Philosophical Library, 1960. 206 pp. \$4.75.

Those who in other years knew and admired the work of Conrad Henry Moehlman cannot but regret the publication of this work. Moehlman was born eighty-one years ago, and his publishers have apparently assembled a series of disconnected notes accumulated across the years and put them out under a sensational title.

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author would use such words as "con-
atual" (which means "having to do with
convent") when he means "conven-
nal"; such meaningless sentences as "the
rd church became an ecclesiastical
rd" (p. 78), or "The Holy Roman had
ted upon theory" (p. 78).
Since the entire work is compounded
inanity and confusion, no one will take
tiously such historical judgments as "The
ostics definitely influenced Paul" (p.
5) and "The logos theology is a crazy
ilt" (p. 133).

J. CARTER SWAIM

The Book of Revelation

By Charles M. Laymon. Nashville,
Bingdon Press, 1960. 176 pp. \$3.00.
For many people the book of Revelation
is long been a mystery due to the strange-
ss of both its language and its apoca-
ptic symbolism. As a result we went
rough several decades when little atten-
on was given to it and many people con-
cluded that its message was irrelevant to
modern Christian experience.

In the introductory section of Dr. Lay-
on's book the "Biblical View of History"
outlined for both Old and New Testa-
ments. Then comes a chapter on "The
ature and Interpretation of Apocalyptic
literature." Finally there is a discussion
of the historical setting, date, and author-
ship. Convincing evidence is presented
or dating the book in the reign of Domi-
an; hence the author could hardly be
ohn the Apostle, but more likely a later
ewish Christian whose name was John.

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In the commentary section Dr. Lay-
mon's method is to interpret the major
passages and to relate these to one another
so that the student may "grasp both the
message and meaning of the book as a
whole." He feels that when one can dis-
cern the meaning back of the symbolic
language it then becomes obvious that this
book "speaks to the present hour with a
relevance that is undeniable." He points
out that of particular pertinence to the
present-day Christian is the insistence "that
the universe is moral at heart," that God's
judgments are inexorable even in a space
age, that "suffering for righteousness' sake"
has significance, and that as he is faced
with the competing claims of authority
there is the "assurance that Christ will
emerge in history" triumphant.

Due credit is given to others who have
worked in this field. At the end are valu-
able charts and a good bibliography. No
attempt has been made to give a verse-by-
verse commentary, but the book will help
the student in acquiring a comprehensive
understanding of the Apocalypse.

STILES LESSLY

Peloubet's Select Notes for 1961

By Wilbur M. Smith. Natick, Mass.,
1960. 444 pp. \$2.95. This 87th an-
nual volume is a compilation of material
for the Sunday school teacher using the
International Sunday School Lessons. Each
lesson includes the printed text (King
James Version), a bibliography, outline of
the lesson, notes on the text including quo-
tations from many sources, and illustra-
tions from life and literature.

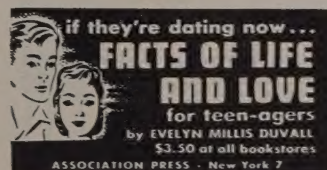
Tarbell's Teachers' Guide—1961

Edited by Frank S. Mead. Westwood,
N. J., Fleming H. Revell Company, 1960.
384 pp. \$2.95. Features of this annual
volume for teachers using the International
Sunday School Lessons are parallel KJV
and RSV texts; historical and geographical
background material; notes on the text;
suggestions to teachers; and topics for
intermediates, seniors, young people, and
adults.

A Youth Fellowship Takes A Work-Trip

(Continued from page 21)

the group, which was itself the nu-
cleus of each one's personal security.
The power of forgiving love was dem-
onstrated time and time again when
those who failed to carry out their
responsibilities were encouraged by
the others to try once more. The high
point of the entire trip was a medita-
tion-communion service held in a
church on the evening before we left
Wadley. The experience of the whole
project seemed to come into focus for
each participant in the moments of
that service.



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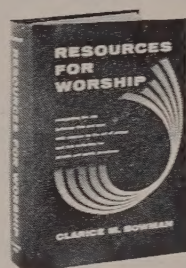
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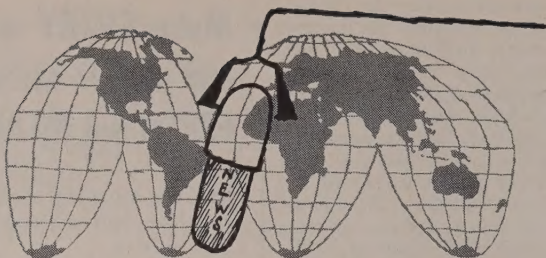
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WHAT'S HAPPENING

Division Annual Meeting Stresses Religious Drama

NEW YORK, N. Y.—The Annual Meeting of the Division of Christian Education, National Council of Churches, was held in St. Louis February 13-16. This was a continuation of the meetings of professional workers in religious education begun by the former International Council of Religious Education in 1924. Following meetings of denominational workers, the Directors' Section met on Monday, February 13, and the other sections on February 14-16.

The general theme of the sessions was "Living Witness Where You Live." The teaching method stressed was religious drama, which was given attention in the programs of most of the sections. The Public Mass Meeting on Tuesday evening the 14th was held at Kiel Auditorium. It featured an original Christian comedy, *The Case Against Eve*, written by EVE McFALL, presented by students in the Program in Religious Drama of Union Theological Seminary, New York City, and directed by E. MARTIN BROWNE of the faculty of the Program. Following the play there was a panel discussion on the use of religious drama, participated in by DR. BROWNE and his wife HENZIE RAEBURN, and by J. BLAINE FISTER and J. CARTER SWAIM of the National Council of Churches staff. The service closed with a dramatic liturgy, "The Green Wood" by HENZIE RAEBURN.

Another session attended by all section members was a closing Division luncheon on Thursday, the 16th. The program for this dinner included "A Dialogue Encounter" on the theme of the meeting by WILLIAM STRINGFELLOW, a New York lawyer, and ROBERT W. LYNN, a professor at Union Theological Seminary. There were also special meals held for persons interested in church and agency relations, audio-visuals, religious drama, religion and public education, and summertime activities for families.

The programs of the sixteen sections attracted well over a thousand persons, mostly of professional or semiprofessional status in Christian education. These in-

cluded denominational administrative and editorial staffs, councils of churches' staffs, denominational field workers, directors of Christian education, teachers in weekday schools, professors of religious education, missionary education specialists, family life specialists, pastors, and some lay workers. A number of outstanding persons appeared on the programs.

The Commission on General Christian Education held its business session on Monday the 13th, at which time the officially delegated members considered a number of proposals from the various committees of the Commission. In the evening there was a plenary session on the theme "The Ministry of the Laity." DR. DAVID HUNTER and DR. MARTIN E. MARTY were the featured speakers.

The Division of Christian Education Executive Board met Wednesday evening and Thursday morning, and heard reports and various proposals. The reconstituted Committee on the Use and Understanding of the Bible reported plans for the 1962 observance of the publication of the RSV Bible. DR. NELSON CHAPPEL talked on "The Challenge of African Nationalism to Christian Education."

The following persons were elected chairmen of their respective Associated Sections for 1961-62:

Administration and Leadership: PAUL PRICE, Evangelical United Brethren

Adult Work: SUMNER WALTERS, Protestant Episcopal

Children's Work: FRANCES W. EASTMAN, Congregational Christian

City Executives and State Council Executives: CARROLL LEMON, Disciples of Christ (Nebraska State Council)

Directors: DON FALKENBERG, United Presbyterian Church, U.S.A.

Editors: WILLIAM H. NEEBE, United Presbyterian Church, U.S.A.

Family Life: JOSEPH JOHN HANSON, American Baptist Convention

Missionary Education: RUSSELL F. HARRISON, Disciples of Christ

National Denominational Executives: CRAIG BRANDENBURG, Evangelical United Brethren

Pastors: RICHARD A. RISSER, United Presbyterian Church, U.S.A.

Professors and Research: JAMES BLAIR MILLER, Disciples of Christ

Publishers: CHARLES F. WILSON, Church of God

Regional Denominational Executives: LOMA MAE JONES, Disciples of Christ

Weekday Religious Education: EVELYN LANGFORD, American Baptist Convention

Youth Work: RICHARD L. HARBOUR, Protestant Episcopal

Changes in Positions

CHICAGO, Ill.—The REV. MELVIN SOLTAU, Associate Director of the Office of Finance, National Council of Churches, who remained in the Midwest Office in Chicago when the Division of Christian Education moved to New York in 1956, has resigned to become the associate to the director of the American Bible Society in the Chicago area. The Chicago financial office was closed on March 10 and the work is now being carried on from New York.

RICHMOND, Va.—DR. CHARLES I. S. KRAEMER has been named Executive Director of the Covenant Life Curriculum by the Board of Christian Education of the Presbyterian Church in the U.S. DR. Kraemer was chairman of the original committee which began the curriculum improvement program for the Presbyterian Church, U.S., in 1954. The Board hopes to introduce the new curriculum in 1961. DR. Kraemer is President of the Presbyterian School of Christian Education in Richmond, and will share his time between his two major responsibilities.

BOSTON, Mass.—MISS LOUISE C. DREW began work January 1 as Editor of Children's Publications for the Division of Christian Education of the Congregational and Christian Churches. For the past four years Miss Drew has been director of Christian education of the Second Church in Newton, West Newton, Massachusetts. Before that she was director of the Congregational Church of New Canaan, Connecticut.

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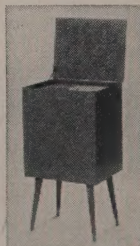
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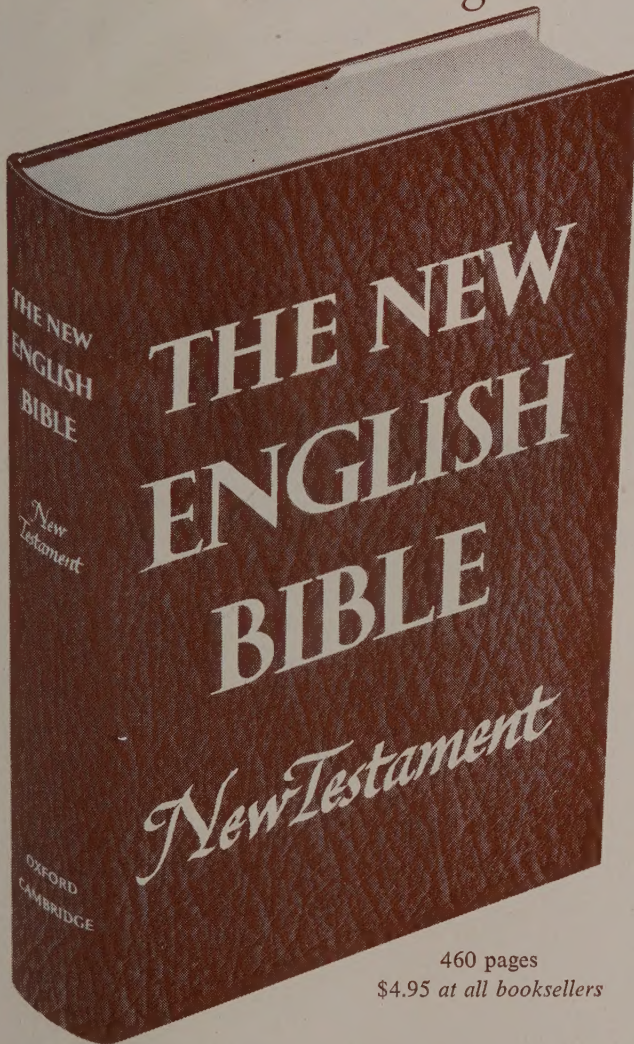


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